Truth Advanced

IN THE

CORRECTION

OF MANY

Gross & hurtful Errors;

Wherein is occasionally opened & explained many great and peculiar Mysteries and Doctrines of the

Christian Religion.

By *George Keith.*

Whereunto is added,

A Chronological Treatise of the several Ages of the WORLD:

Showing the Intervals Time & Effects of the Seven Churches, Seven Seals, Seven Trumpets, and seven Vials, called, *The seven last Plagues*, and the various dreadful Effects that are like to ensue at the pouring forth of each of them, which is near at hand.

Together with an Account of the Time of the Churches going into the Wilderness, her Return, full Restoration, and Universal spreading of the glorious Gospel into all Nations of the Earth.

As also, the time of the Personal Anti-christ his Reign and last Persecution; With the Time of the Prophecying, Killing and Rising again of the two Witnesses.

And *Lastly* Concerning the Thousand Years Reign of the Saints with Christ yet to come, and time of beginning thereof, only by way of Essay and Hypothesis.

Printed in the Year 1694.

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A Preface to the Friendly Reader.

Friendly Reader,

BEfore thy Perusal of the following Treatise, to prevent Mistakes, and to further thy profiting by reading the same, there are some particulars, which I desire to lay before thee, and earnestly recommend to thy serious Consideration, 1st, That the many Errors in Doctrine which I have in this Treatise undertaken (by Gods help) to correct, and discover their contrariety to the holy Scriptures, I neither have charged, nor do charge them upon any present People any where called Christians, in any place of the World, excepting only these called Ranters, who, (because of their Impious and Blasphemous Doctrines and Principles) deserve not to be called or esteemed Men, far less to be classed among the lowest sort of these called Christians. And to shun all occasion of giving Offence to any who have the least Tenderness and Sincerity towards God, Truth & Righteousness, I have named none by Name, belonging to any Society of People; 'Tis true, I mention some Old Heresies, and the Names of such as did abet them, as Palagius and Eutyches, whose Errors some particular Persons in our present Age, to my certain Knowledge, do too much imbrace, through the great Ignorance, and want of a right Understanding; and though the first abettors of such Errors be dead and gone, yet it is needful that the Errors at least be witnessed against, and that Ignorant and Unwary Souls be cautioned against them; for it is the Stratagem & Subtilty of Satan, among other his subtil and mysterious Workings, to revive Old Heresies and Errors, formerly condemned by the Spirit of Truth in faithfull Witnesses of Christ, as well as to invent New ones. And as I charge not the Errors hereafter Corrected, to any whole Society of People in Christendom, so nor would I be in the least understood to charge any one of these upon that whole Society of People, who have been eminently and manifestly raised up by the mighty Power and Spirit of God, to bear their faithful Testimony, (according to what they have livingly witnessed) unto God, and Christ, and the holy Spirit, their inward Teachings, and to that blessed divine and heavenly Appearance of God and Christ in their Hearts, to the Truth of which many are raised to bear a blessed and faithful Testimony and many more will in due time be raised, but as Paul said long ago, That all are not *Israel* which are called *Israel*; nor were all true Christians in Paul's

time, who called themselves Christians, or were so called by others; for there were in the very days of the Apostles who had the Name & Form of Christian Profession, but were not in the Nature and Life of it; and gross and hurtful Errors began to take place among these called Christians, who generally in that Day pretended to the inward Teachings of the Spirit, as in the Church of Corinth, some did greatly err concerning the Resurrection of the Dead, and among the Galatians, some did greatly Err concerning the way and manner of Justification; and too many of the Jews, that professed to believe in Christ Jesus, in the days of the Apostles, urged the Necessity of Circumcision, and the Observation of Jewish Days, and other Jewish Rites, Types and Shadows, all which ended in Christ. So in this our Age, & more especially even of late Years (since the Lord raised up many faithful Servants and Witnesses to his blessed Truth, & blessed inward heavenly & divine Appearance, by the Light and Life of his Son Christ Jesus, and of his holy Spirit in their Hearts, and whose Testimony God hath greatly blessed, and yet will more abundantly bless, to the turning many Thousands from Darkness to Light, and from the Power of Satan to God, many of which faithful Witnesses and Brethren are fallen asleep, and rest with Christ, and divers of whom, even who were the first, do yet remain to this day.) I say, beside these faithful Witnesses and Brethren of the Lords raising, there have been others, who have appeared, (to the great grief of the faithful) who have in words and show, as much as any other, pretended to the inward Teachings of the Spirit, and to Christs Light and Life within, and have got the words & form of Truth in their Mouthes, Lips and Pens, in divers things, but altogether out of the Life and Spirit of Truth; and though such have the words of the Power of God out in their Mouthes, yet Satans Power too much ruleth in their hearts; & though they talk of the Light of Christ, as he lighteth every Man that cometh into the World, and pretend to direct and turn Men to it, yet walk in Darkness themselves; and these have been and are a great occasion of Grief to the faithful and true Witnesses of the Light and Life of Christ.

But as some at this day do greatly profess the Spirit's Teachings, and the Light and Life of Christ inwardly revealed, that are not in the least measure gathered into the Life and Possession of what they profess, & pretend to preach and teach, against which faithful Witnesses of Truth have been constrained to declare, & warn the simple concerning them; so there have been others, and are at present, who have had some measure of Convincement, by the Light & Spirit of Truth in them, and have felt in measure the Power and Operation of it, to begin a good Work in them, and have known in measure the pure Judg-

ments

ments of the Lord against sin, and the Spirit of Judgment and Burning kindled in them, to destroy the sins and lusts that had place and rule in them; but such not abiding the Work of Judgment long enough, and not staying long enough in Christs School, and under Christs Teachings in their hearts, until they had duely learned the first Principles of the Oracles of God, and the Doctrine of Christ, do remain Ignorant in many needful things of Doctrine, and so have spoken and given forth unsound words of Doctrine, contrary to the Truth, to the stumbling of many against the Truth, and the faithful Witnesses of it; and which is still worse, some of these are Wilfull, Heady and Head-strong in their Self-will, and will scarce bear to be admonished or better instructed & helped by their Brethren who are of a better and more sound Understanding, pretending, They are taught of God, and need not Man to teach them; and such seem with great Zeal to preach the Light within, and Christ and the Spirit within, and have great pretenses to high Enjoyments of the Spirit, and great inward divine Revelations, when their gross Ignorance in many necessary and principal things of Christian Doctrine (declared plainly in the holy Scriptures) do sufficiently demonstrate they have but little Experience of the Spirit of Christ, either of his Teachings or Workings; for the Spirit of Christ is a Spirit of Light, Wisdom, Knowledge and Understanding, and also, a Spirit of Holiness, Humility and Love; and therefore whoever have much Experience of it, & are fitted and qualified duely to be Teachers of others, they witness it to be their Teacher, so as to give them a true and sound Knowledge, at least in the most Necessary Things, and first Principles of Christian Doctrine, and also greatly to incline them to Humility, Love and Tenderness, and to be ready to hearken to the good Advice and Counsel of the Spirit of God in faithful Brethren, who are of greater Experience in the Truth.

But the Ignorance & Defects of some, either really belonging to a Society of People, or pretending to belong unto them, are not to be cast or charged upon the whole Society, unless after due Notice, they cloak, cover and connive at them. It were indeed greatly to be wished, that (among all that pretend to the Teachings of the Light and Spirit of Christ within) as there were none to be found of a blame worthy Conversation, so there were none that were Ignorant of the first and most necessary Principles, at least, of the Christian Doctrine.

But lest any should think that I have undertaken the Correction of these Errors in vain, and without any just occasion of ground given unto me, I do solemnly declare, That if I had not found great and just occasion given by

by the Ignorance, Blindneſs and Darkneſs of too too many, in all theſe things here-fore-mentioned, ſome in ſome things, and ſome in others (though perhaps not any one in all, but yet in many of them) I had not meddled in this Undertaking; for to my great Aſtoniſhment, as well as Grief, I have found, (to my certain Knowledge) too many in divers places in the World, where my Lot hath been to travel in the Service of Truth, greatly ignorant, blind, dark *and* unbelieving *in all theſe Things hereafter mentioned and and corrected, and yet pretending much to the* inward Teachings of the Spirit *and* Light of Chriſt, *as if they were taught theſe groſs Errors by the ſame, which is a great Reproach and Diſhonour to that bleſſed Spirit of Truth. And I can and do further ſay, That the Love of the Truth, and Zeal for it, as well as the Compaſſion that God hath begot in me, to many* Ignorant *and* Erring Souls, *who are deceived with theſe Errors, to my certain knowledge, which I have had by my frequent Converſation with them, hath drawn and moved me to this Undertaking, wherein, I hope, to Gods Praiſe, I can ſay, I have found the Lord aſſiſting me, as to the main, and whereof I hope the* Judicious *and* Intelligent Readers, *who can favour the Truth, will give an Acknowledgement.*

2dly, *If in any things here delivered by me, and which I have in Love and good Will declared, for the* Detection *of* Error, *and* Diſcovery *and* Vindication of Truth, *any that read this Treatiſe, diſſent from me in ſome or many things, I earneſtly beſeech and intreat them, not to be haſty to reject them, but with their Minds retired to that Spirit of Truth, that teacheth all Truth, and a diligent ſearching the holy Scriptures, brought by me, and other Scriptures that are of the ſame Tendency, they would impartially Examine and Try all things; for though the Spirit of Chriſt be the great Teacher of his People, yet he is pleaſed to make Uſe of the holy Scriptures, which have proceeded from him, as Organs or Inſtruments in his hand, whereby to open the Underſtandings of People; for it is ſaid of Chriſt,* That he opened the Underſtandings of the Diſciples, to underſtand the Scriptures, and the things concerning himſelf written therein. *And though I am well aſſured, that as to all the main and principal Things here delivered and aſſerted by me, I have a ſound Perſwaſion and Faith given me of the Lord, and have given forth nothing contrary to my Perſwaſion, yet I will not be ſo preſumptuous or abounding in my own Judgment or Perſwaſion, but to acknowledge, it is poſſible, that in ſome things of leſſer Matter, and not reaching the main or principal Doctrines of the* Chriſtian Faith,

but

but that are Circumſtantial, I may receive better Information, and if any can give it to me, or ſhall offer to give it to me, in a Chriſtian Spirit, *I ſhall, I hope, tenderly, and as becometh a* Chriſtian, *in a* Chriſtian Spirit, *receive it, and acknowledge their Love in the ſame, for although I believe that all the Teachings of the* Spirit of Chriſt *are* Infallible, *and that in many Things, yea, in* all Things of greateſt weight, *I have received that* Infallible Teaching of the Spirit of Chriſt, *and have the Mind of Chriſt, that is* Infallible, *as to the main, to wit, the* Foundation, Chriſt Jeſus, *and Things of* Faith, *that are* Fundamental; *yet in other things, both I and others far better than I, may receive ſome* Correction *and better* Information; *for I know no Man upon Earth, even the beſt, that is* abſolutely *and in all reſpects* Infallible. *And whatever I have here or any where elſe delivered, in any Books or Treatiſes of mine, that have been publiſhed to the World, as I do with all Humility ſubmit them to be tryed by the* Spirit of Truth within, *ſo to the* Holy Scriptures of Truth without, *as the Only and Supream* outward Rule, Teſt *and* Touchſtone *of all* Doctrines *belonging to Matters of Religion; ſo that whatever Doctrine is held by any Man whomſoever, let his Pretences be ever ſo great or high to the* Teaching *and* Inſpiration of the Spirit within him, *it is to be tryed by the* Rule *and* Touchſtone *of the* holy Scriptures, *and if it be true, will be found* agreeable *thereunto; but if it be diſagreeable to the* holy Scriptures, *it is not of God; for the* inward Teſtimony *of the* holy Spirit *and* outward Teſtimony *of the* holy Scriptures *do always agree, and that in* moſt perfect Unity, *as proceeding from* One Author, *the* Spirit of God, *the* Fountain *of all* Truth.

3dly, *If in any things I may have ſeemed to have* erred, *in any Matters here delivered, and that by ſo doing, any* Error *of mine, or* Errors ſuppoſed *as ſuch (for I hope I have not erred in any thing here delivered, and I am ſure I hold no* Error willfully; *nor have I aſſerted any thing but after having uſed great Warineſs and Deliberation, and both giving diligent Attention, (ſo far as my ſmall meaſure of Ability doth reach) to the* divine Gift *in my Heart, and alſo to a ſerious and judicious* ſearching *in the* holy Scriptures, *(with earneſt Prayer unto God) and that not only in our* Mothers Tongue, *but for moſt part comparing the* Tranſlation *with both the* Hebrew *in the* Old Teſtament, *and the* Greek *in the* New, *where, in any part I did ſuſpect a* defect *in the* Tranſlation) *do give any ſeeming Occaſion of* Offence *to any, I earneſtly intreat all*

Readers,

Readers, *that have any such* Offence, *at any thing that may seem* amiss *or contrary to the* sound *and* wholsom Doctrine *of the* holy Scripture, *that they charge it wholly upon me, and wholly impute it to my Weakness alone; but that they may do both me and themselves that Justice,* That they charge it not upon any Society of People whatsoever in any place of the World; *for what I have here delivered, I do not deliver as Personating or representing any* Society of People whatsoever; *Although I well know, and am well assured, That I have many* Hundreds, *yea, I believe* Thousands, *that are of* one Faith *with me in all these things that are of any considerable Moment, yet I am so tender of them, that I would have none of my* Defaults, *whether real or supposed, charged upon any but my self.*

To conclude; *I hope the* Readers *will take it in good part that they find me not Over-confident, so as to lay all and every thing here asserted by me, both for Matter and Manner, upon the* Spirit of Truth, *which too many too rashly do; but I rather leave all to the impartial Search, and what they find to be from the Spirit of Truth,* Let the God of Truth alone have the Honour of it, through Jesus Christ.

G. K.

The Printer's Advertisement.

Friendly Reader;

THe Author's absence from the Press has occasioned some Errors, which thou art desired to amend, as thou finds them occur. Those that have come to my Observation, upon a second Perusal, I have here noted; the rest (as aforesaid) pray excuse and mend. Some Difficulties also happened in the Copy of the Chronology, which (though it passed the Press with great care) must be submitted to the Authors scrutiny.

ERRATA.

Page 16. line 23. read *Pneuma.* p. 35. l 22. r. *sown in.* p. 42. l. 33. r. *and.* p. 57. l. 31. r. *are to be.* p. 65. l. 37. for *ascended* r. *descended,* p. 69. l. 26. for *circumcised* r. *uncircumcised.* p. 99. l. 11. r. *Transfiguration.* p. 117. l. 32. r. *Acts* 3. 20.

Truth advanced above Error:

Or, *A Correction of many very dangerous and hurtful Errors, entertained by some, as Articles of Sound Doctrine, which yet are false Doctrine, and contradict the holy Scriptures, relating to many of the first Principles, and chief and most necessary things of the* Christian Faith *and* Religion.

ERROR I.

THat People should not be earnest to seek after or search into further Discoveries of divine Knowledge, because (as some alledge) *they know enough already, if they be faithful to what they know; And to seek or search after Knowledge of divine Mysteries, hath an evil Tendency to make People airy, proud and fantastical.*

CORRECTION.

Things should be rightly distinguished, there is a right and wrong seeking and searching after Knowledge. The right seeking proceeds from a real drawing and inclination of the Spirit of God, moving Souls to seek after a further increase of divine Knowledge; and the true manner of seeking after the same, is by frequent Prayer, silent Waiting, Meditation, Reading in the holy Scriptures, and other good Books, and Conference with Pious Men, endued with good Knowledge, and by using all other helps and means, both inward and outward, by and with the aid, assistance, and help of Gods Spirit, as it is inwardly revealed and felt. And seeing we are commanded to grow both in Grace and Knowledge, we are to seek after a further increase of Knowledge, as well as of Grace; and as no man is so Holy, but that he may and ought to be more Holy, so is none so *Knowing* in the things of God, but he may still know much more; *for there is no end of the Treasures of divine Knowledge and Wisdom.* And though such who are unfaithful should rather be faithful to what they know, than (remaining unfaithful) to seek after more Knowledge, and that the

way to attain to further Knowledge, is to be faithful in what is already made known; yet there are many who pretend to know enough, are really very Ignorant of many necessary things, and their Ignorance is a hinderance to their faithfulness; whereas if they had more real and sollid Knowledge, it would greatly help them to be more faithful unto God; for *true divine Knowledge*, received in the Spirit of Truth, and held in the same, doth greatly tend to promote and increase real Holiness in men; for the more we truely know God, the more we love him; and the more we love him, we are the more Obedient unto him, and conform to the Image of his Son. And tho' it is said to be a Tenet held by many in the Church of *Rome*, *That Ignorance is the Mother of Devotion*, yet this is renounced by all true *Protestants*; and it is good *Protestant Doctrine*, That the Scriptures are to be read and searched by all, with the help of the unerring Spirit of Truth, that did dictate them, that every one may be able to give an account of the Hope that is in him. And God is a God of Knowledge, and his Spirit is called in Scripture, *The Spirit of Knowledge and Understanding*; and therefore the more we know truly of God and Christ and divine Things, (if we be faithful to what we know) the more we are like unto God, *True Divine Knowledge* being a part of his Image. And the proper tendency of all true divine living Knowledge of God and divine Things is to make men truly Humble, sollid and weighty; but Ignorance, and dead and dry Knowledge, empty of Life, and without the true Love of God and our Neighbour, which is *Knowledge* or *Science*, fallsly so called, doth puff up into Pride, and that is only that Knowledge which *Paul* said *doth puff up*. The holy Scripture doth greatly condemn *Ignorance*, and abounderth with the praise of *true divine Knowledge*; and the *true divine Wisdom* inviteth men, *To search and seek after her as for hidden Treasure*. And wherefore are so many great and precious *divine Mysteries* wrapt up in the Sayings of the holy Scriptures, but that men should search after them? for as it is the Glory of God to hide a thing, it is the Glory of a King (*viz.* who hath overcome his Lusts and ruleth over his own Spirit) to find it out, as the Scripture declareth. And it is one great part of the Spirits Work to open the holy Scriptures, and the deep things that are testified of in them: And Christ said, *There is nothing hid that shall not be revealed*; and God hath promised, *That Knowledge shall greatly increase, even to fill the Earth, as the Waters fill and cover the Sea*,

 And

And the Prophets are commended in Scripture by Peter, *That they searched diligently concerning the Coming of Christ, and his Sufferings, and the Time thereof, and the Glory that should follow.* And therefore the right manner of seeking and searching after an Increase of true divine Knowledge, so as to understand many places of Scripture, both relating to Doctrines and Prophecies, to wit, by the help of Gods Spirit, accompanying all our endeavours, is both necessary and commendable; for whatever many think of their Attainments in divine Knowledge, it is most certain, there is very much doth remain to be attained, beyond what the most knowing hath as yet reached unto. And tho' men may be good *Christians* who are not endued with great Knowledge of divine Things, yet the first Principles of *Christian Doctrine* are altogether necessary to be known to every true *Christian*, and if any be in danger to be exalted by the abundance of *Revelations*, as was *Paul*'s case, that is not to be imputed unto *divine Revelation*, but unto *humane Weakness*, for men may also be in danger to be lifted up with their Services and Sufferings, and other good Gifts of God, which proceedeth from humane Weakness.

Error 2. *That we stand by Faith, and not by Knowledge; and therefore Knowledge of divine Mysteries is not necessary, nor much desireable.*

Correction. The Scripture saith, *We stand by Faith*, but it no where saith, that we stand by Faith only, excluding Knowledge, and it is altogether unscriptural, as well as unreasonable to set *Faith* and *Knowledge* in Opposition; for true Faith is not a blind assent to divine Truth, but hath Knowledge accompanying it, and doth either presuppose or include it. And when the Scripture saith, *We stand by Faith*, it can have no further understanding than this, *That Faith is an instrument and mean of our standing*, for God and Christ is the principal Cause and Author of our standing, and Faith the Instrument; and as *Faith* is one Instrument and Mean of our standing, *Knowledge* is another Instrument and mean of the same. And therefore *Paul* doth joyn *Faith* and *Knowledge* together, as mutual helps and means of our standing and stability in the truth, *until (saith he) we all come to the Unity of the Faith, and knowledge of the Son of God, unto a perfect man, &c. that we be no more as Children, tossed to and fro with every wind*

wind of Doctrine, Ephes. 4. 13, 14. And experience doth abundantly prove it, That true divine ſolid Knowledge (as well as Faith) is a great mean and Inſtrument of mens being preſerved in the Truth; for who are moſt ready and liable to be carried away and toſſed with every wind of Doctrine, but Ignorant and Unſtable Souls, whom Sathan and his Inſtruments deceive, for want of true divine Knowledge; whereas men of ſolid Knowledge and Underſtanding, and of a good Judgment in divine Things, are generally preſerved ſound and firm in the Way of Truth. And certainly *Ignorance* is the *Mother of all Error of Underſtanding*, and as all Error is hurtful, ſo many Errors are exceeding hurtful to Mankind, when received. And ſince all Mankind is ruled and led into all their Actions by *Perſwaſions*, good or bad, it doth greatly concern all men to have *ſound* and *true Perſwaſions* of things; for *falſe Perſwaſions* lead men to *bad Actions*, and the beſt way for men to be free of *falſe Perſwaſions*, is to have a good meaſure of *ſound* Knowledge; for as *falſe* and *evil Perſwaſions* (the Daughters of *Ignorance*) miſ-lead men, and cauſe them to go aſtray in their Actions, ſo *good Perſwaſions* (the Daughters of *true Knowledge*) lead men in the right way, wherein they ſhould walk, and have a very great Influence upon the Actions of men, to make them good, and render them worthy and acceptable to God.

Error 3. *That ſince God doth immediately reveal and teach People what is neceſſary to be known, as he taught the Prophets and Apoſtles, therefore there is little uſe of the Scriptures to ſuch, and men need not much read or meditate on what they read in the Scriptures, for attaining divine* Knowledge; *it will come abundantly unto them without Reading, or outward Hearing, or Meditation, by divine Inſpiration in ſilent Waiting upon God. And ſuch who Preach need not read the Scriptures, to be ſo much as an Inſtrument to help them to preach; for Immediate Revelation, and Immediate Teaching, to ſuch who are come to it, maketh the Uſe of all Books, and all outward Helps needleſs and ſuperfluous.*

Correction. It is a very wrong and falſe ſence and underſtanding of *Immediate Divine Revelation* and *Immediate Teaching of Gods Spirit*, as if it did exclude or make void, in any meaſure, the uſe of the holy Scriptures, or any other outward means and helps of true Knowledge that God hath appointed; for the word [*Immediate*] is not exclusive

of

of means, but inclusive, so that the *Spirit's inward Revelation* and *Illumination*, *Operation* and *Influence*, must be joyned with all means and Instruments used by us, otherwise they are altogether ineffectual and unprofitable. And though frequently God doth give to his dear Children a sensible and experimental Knowledge of himself, in the enjoyment of his Love, Life and Power, and divine Goodness in their hearts, so as to feel, to savour and taste of the same, that exceedeth all Words and outward Testimonies, and Means whatsoever, and is oft communicated when their is no present use made of outward Means, of any sort, but in a deep and profound inward Silence, Quiet and Stillness of Soul; yet it is not always so, but as the Lord pleaseth he doth convey to the Souls of his Children the sensible and experimental Knowledge of Himself, and most precious Tastings and Feelings of his divine Love, Life and Power, and divine Presence, sometimes in the Use of outward Hearing, Reading, Meditation, Prayer, and sometimes in pure silent Waiting and inward Stillness.

But for the further opening and clearing the matter, let the following Things be well and duely considered,

1*st*. There is a twofold Branch of *true divine Knowledge*, one *Doctrinal* and *Discursive*, the other *Sensible* and *Intuitive*; These two are both most necessary to all *Christians*, and they contribute mutually the one to the other, and the *Doctrinal Knowledge* doth prepare the Soul to receive the *Sensible*, and is as the Husband-mans Labouring with his Instruments of Husbandry to raise Bread and other Provisions for him to eat.

2*dly*. Although the Knowledge of God, as a Creator, in great part, together with the Knowledge of many Duties and Sins, common to us with the *Gentiles*, (who have not the Scriptures) may be had by us, only and altogether by inward divine Revelation, without the Scriptures (as the Experience of the *Gentile* Philosophers doth sufficiently witness) accompanied with their using the Books of Creation and Providence, who by the same did also attain to the Knowledge of many good and precious Truths, as of the *Immortality of the Soul*, and that there were *Future Rewards for good men after Death*, and *future Punishments for bad men*, yet the Knowledge of God in Christ, as he is come in the Flesh, and dyed for our sins and rose again for our Justification, and his Ascention into Heaven, and Intercession

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for us in Heaven, and of his Return to judge the quick and the dead at the great Day, and of the Resurrection of the Body, both of Just and Unjust, with all other Doctrines peculiar to the *Christian Faith* and *Religion*, as such, is not made known to us, in Gods ordinary way of working, by the *Inward Teaching*, *Revelation*, and *Inspiration* of the *Spirit*, without the use of the holy Scriptures, but in and through the same, as Instruments in the hand and management of the Spirit, inwardly inspiring, revealing, teaching and working, which yet may well be allowed to be (in a true sense) *Immediate*, not excluding, but including the use of the holy Scriptures, and all other Means and Helps of true Knowledge, as when a Master teacheth his Scholars both by word of Mouth, or *vive Voce*, and also maketh use of Books, and hath his Ushers, himself being also present, and teaching, together with them. And even the Prophets and Apostles in many things were helped and furthered in divine Knowledge by one another, and especially the latter by the former. But it is to be granted, that both the Prophets and Apostles were taught many things of Doctrine without all outward Teaching and Means whatsoever; but for us to presume to such a thing, as to be taught the Doctrines of the *Christian Faith* and *Religion*, only by the Spirit of God, excluding the use and service of the holy Scriptures, is certainly to tempt God, and provoke him; and therefore men should be sober and wise in what they say or think in that matter. Nor is it at all safe for any in our Day to equal themselves to the Prophets and Apostles of God, who were made Instruments to commit to Writing the holy Scriptures, for they were extraordinarily chosen, fitted and endued to so great a Work, and had *extraordinary Revelations*, and were greater and more eminent Members in the Body of Christ than any of us are or can be. And if any think they can preach well enough without Reading or Meditating in the holy Scriptures, when they speak in Tongues and Languages, that they never learned, and have other extraordinary Gifts, that the Prophets and Apostles had, it is time enough to believe them, but not till then; for we find by experience, that the Words that men use in Preaching (how much soever they are endued and assisted by the Spirit) they have learned them and received them, more or less, by outward Hearing or Reading (unless it may be said, that some perhaps coyn some few words that are new and unusual) and every Sentence of Scripture that they mention in Preaching,

Preaching, they have received it either by outward Hearing or Reading, tho' oft men may forget when or how they did so receive them, and may not remember that some sayings of Scripture are really contained in the same, which hath occasioned some ignorantly to affirm, *That they had such Sayings and Sentences without all Hearing or Reading of Scripture*, which is their great mistake. God hath given the *Holy Scriptures* to be a great Blessing and Help, as to all *Christians* in general, so to all Preachers, that out of the same, as out of a most rich Store-house, they may be furnished with whatever is profitable unto them, to preach to People for Doctrine, *That the Man of God may be perfect, and throughly furnished unto every good Work*; and it pleaseth God to accompany the Scripture Words in the Mouthes of faithful Preachers, and make them as Instruments and Conduits of his Spirit, and Life, and divine Power, and Presence; and certainly he is the best and most able Minister of the Gospel who is both *Mighty in the Spirit* and also in the *Holy Scriptures*, and hath the Spirit of God and a *Spiritual Gift and Ability* given him in the Spirit, in a Doctrinal way to open and expound them unto People, as well as to use them in *Exhortation, Reproof, Correction, &c.* and therefore *Paul* did confess, *That what was formerly writ was writ for his Learning, and his Brethren*, and he desired *Timothy, That together with his giving Attendance to the Gift of Gods holy Spirit in him, he would give himself also to Reading*; and that surely was in the holy Scriptures, so much as then was extant. And *Paul* further declareth in the Epistle to the *Romans, That the Preaching of the Gospel according to the Revelation of the Mystery that was hid from the beginning of the World*, (viz. in great part) *according to the Commandment of the great God, was now to be made known to all Nations, for the Obedience of the Faith, by the Scriptures of the Prophets.* And *John* declared, *That what he had writ, was, that men might believe, and believing may have Life through his Name.* It is a woful and hurtful Mistake to run so into Extreams, as many do, some wholly resting in the Letter of the Scripture, and neglecting, yea, blaspheming against the inward Teaching of the Spirit of God; Others on a pretence of trusting to the Spirit, rejecting or slighting too much the holy Scriptures, and laying aside either altogether, or too much the use of them. But the only safe way, is, to walk in the midst of both these dangerous Extreams, which is in the Leadings of the Lord, to have both together, and to use the Scriptures in *Reading, Meditation,*

Meditation, Preaching, Praying, Thanksgiving, as the Spirit of the Lord is felt to move, and accompany the due Use of them.

But although every true Minister of Christ is to read, or to hear some read to him, and to meditate or study in the holy Scriptures, by the aid and help of the holy Spirit inwardly enlightening and inspiring him, yet he ought not to prepare a Form of Words beforehand where-with to Preach or Pray, nor to speak in his own Will or Time what hath been formerly opened unto him, but as a good and faithful Steward in the House of God, and as a good Scribe instructed well in the things of Gods Kingdom, being well stored with Knowledge of divine Truth, and other Ministerial Induements and Qualifications, he is to wait upon God in pure Silence of heart, to be guided by his Spirit, and feel the Motion and Opening of his Life, What, and When, and How much to speak; and the only best Preparation for a Minister of Christ to Preach, is to be as a ready Instrument in the hand and management of the Spirit, that Christ and the holy Spirit may speak in him to the Hearers, and may make use of his Heart, Understanding, Knowledge, Judgment, Memory, Mouth, Tongue and Lips, as his Organs and Instruments, and not otherwise; for only such Preaching doth avail, as having a Ministration both of *Life* in it to quicken, and of *Light* to enlighten the Hearts and Understandings of the Hearers: And here, as the Minister waiteth in pure Silence, the Spirit of God presenteth to him the Matter or Subject of his Preaching, and seasonably and livingly bringeth to his Remembrance what he hath formerly read or heard, or had opened to him by the Spirit, and oft also furnisheth him with many new, precious, living and refreshing Openings, that are both New to himself and the Hearers. And thus *the good Scribe, instructed in the Kingdom of God, bringeth forth out of the good Treasure of his Heart, good Things, both New and Old.*

And tho' *Doctrinal Truths of the Gospel* are not revealed to men, in Gods ordinary way, without the Scriptures, concurring at least with the Spirit, as an Instrument and Organ, yet other things relating to the Souls inward state, and concerning them in the weighty Affairs of Humane Life, as in *Marriage, Travelling from place to place, Calling to our outward Vocation in the World, &c.* and many the like Cases are made known to the Souls of such, by *inward divine Revelation*, who live and walk in great Tenderness, Sincerity, Humility and Nearness unto

unto God; but as for such who live too Carnally and Dissolutely, it is great Presumption to expect such Revelations, and too many deceive themselves with Imaginations, and are deceived with Diabolical Suggestions, which they imbrace as divine Revelations, for want of a due inward Purification of Soul, that clouds them so, that they have not a right discerning in such Cases, to distinguish betwixt *Imagination and Diabolical Delusion* on the one hand, and real *divine Inspiration* and *Reveiation* on the other.

And whereas it hath been affirmed by some, *That they have known Doctrinal Truths of the Gospel so by divine inward Revelation, that they cannot allow the Scriptures so much as to have been the Instrument of the Spirit to give them that Knowledge, and should have known these things if they had never heard men, nor read on a Book.* It is certainly too great Presumption, and greater Sobriety and Moderation in that case were more becoming and safe for them; for the plain tendency of that false Perswasion is to lift up into spiritual Pride and vain Glory, and to slight and neglect those means and helps that God hath graciously provided for them.

Error 4. *That as God hath not absolutely Reprobated any Souls of Men, or decreed them before the World began to eternal or perpetual Destruction, so nor hath he Chosen any Souls of Men before the Foundation of the World to Holiness and Perseverence therein, and through Holiness and Perseverence in the same, to Everlasting Life; but hath left all Souls of Men to an indifferent Choice, either by an Indifference of Will to chuse Holiness, and Life Eternal, or Sin and Unholiness, and Eternal Destruction.* And according to this Perswasion, *as there is no Reprobation of any Souls, so nor is there any Election of any Souls, either to Holiness or Life Eternal, but all the Election of Souls is meerly Conditional, as to say there is such a state chosen of God, &c.*

Correction. Although I am well perswaded there is no *absolute Reprobation* of any Souls of the Children of *Adam*, or decree of Eternal Destruction past upon them that is absolute, but only such as is Conditional and Relative unto their final State in Sin and Unbelief, yet I am well and fully perswaded, there is an Election of Souls and Seeds, that is certain, to wit, *That God hath chosen all such Souls of Mankind who shall be saved from the beginning of the World, to the End of*

it, both to *Faith and Holineſs, as the means, and to Eternal Life and Happineſs as the End to be obtained by the ſaid Means, and that in all Souls that are to be ſaved*; although both Holineſs and Eternal Life is to be their free Choice, yet that Choice is not a bare indifferent or contingent and accidental Choice, but God hath moſt certainly and abſolutely purpoſed to work that free Choice in them, both to Holineſs as the Means, and to Eternal Life and Happineſs, as the End to be (in due time) obtained by the ſaid Means. And this is the plain Doctrine of the Apoſtle *Paul*, as is to me very plain and clear, and is made exceeding Comfortable unto me, by a meaſure of the ſame Spirit that dwelt in him, and did dictate theſe gracious Words through him, Rom. 8. *For whom he did Fore-know, them he did Predeſtinate to be Conform to the Image of his Son; and whom he did Predeſtinate, them he Called, and whom he Called, them he Juſtified, and whom he Juſtified, them he Glorified.* Theſe Words are called by ſome, *A Golden Chain*, conſiſting of certain very ſure and firm Links, none of them depending on the uncertain Motion of the meer indifferent Will of Man, but on the free Love and Grace of God, given to Gods Elect in Chriſt Jeſus before the World began. And agreeable to this is that of the ſame Apoſtle *Paul*, Epheſ. 1. 4. *He hath Choſen us in Chriſt Jeſus before the Foundation of the World, to be Holy and without Blame before him in Love.* On which place *Auguſtin* well obſerved above Twelve Hundred Years ago, *That it is not ſaid, God hath choſen us for our fore-ſeen Faith and Holineſs, but he hath choſen us To be Holy.* So that our Faith and Holineſs is wholly the Effect of Gods Election, and not at all the Cauſe or Condition of it. Which doth moſt excellently agree with Chriſts Doctrine, to his Diſciples, ſaying, *Ye have not Choſen me, but I have Choſen you, and appointed you to bring forth Fruit, and that your Fruit ſhould remain.* Where both *Holineſs* and *Perſeverance* are the Effects of Chriſts Choice, by his plain Doctrine. Many other Scriptures might be cited to confirm this, but let this ſuffice.

And thus though we read, *That God hath Choſen ſome to be Holy, before the World began*, yet we no where read that God hath appointed any to be Unholy; for mens Holineſs is the Effect of Gods Love and Purpoſe; but mens Unholineſs and Sin, and continuance therein, is only by Gods Permiſſion, whereof they only, and not God, are the Cauſe; and therefore true Religion obligeth us to aſcribe all our

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good unto God, but all mens Evil to themſelves. And as for that *Conditional Election*, as it is not a Scripture Phraſe, ſo it doth not agree with Scripture, but is contradictory unto it; for if ſuch a *Conditional Election were*, it would be general or univerſal, and comprehend all Mankind; for why are one part more than another, ſeeing Eternal Life and Salvation are held forth Conditionally to all? but the Scripture no where holdeth forth a general Election, but only of *ſome*; and therefore Chriſt taught, that though *Many are called, yet few are Choſen.* Now this cannot be a *Conditional Election*; for it would not be good ſenſe to ſay, *few* or *ſome are conditionally Elected.* But whether God's Election be only Gods Decree, or ſome-what ſuper-added by way of Effect to the ſame, as importing a ſelection or ſetting a part certain Souls, as contained in *Adam*, to Everlaſting Life and Happineſs, in Chriſt their proper Head and Root, I ſhall not at preſent meddle to determine.

This ſo precious and comfortable Doctrine of *Election* ought not to be laid aſide, as a thing either too hard to be underſtood or believed, or unprofitable, as ſome are ready to ſuggeſt. But on the contrary, it is a Doctrine worthy of all Acceptation, and ſuch as giveth great occaſion to all Gods Children exceedingly to love, praiſe and admire him for his peculiar Love and Faviour, and peculiar Fatherly Care and Providence towards them; and this Uſe *Paul* maketh of it, writing to the *Theſſalonians*, ſaying, *But we are bound to give Thanks alwayes unto God for you, Brethren, becauſe God hath from the beginning Choſen you, &c.* And if it be not opened to any, they are to pray to God, that he may open it to them by his Spirit, that ſo they may have the comfort and benefit of it. And if *Election* were only *Conditional*, why did *Paul* exhort Believers, *To give all diligence to make their Calling and Election ſure*; for how can that which is only Conditional be made ſure to ſome, more than others? Now he preſſeth them *To make it ſure*, to wit, that they might have the aſſured Knowledge of it, not that it was not ſure unto God; for as *Paul* hath declared, *The Foundation of God ſtandeth ſure, having this Seal, &c.* and this Foundation is Gods Everlaſting Love in his Son Chriſt Jeſus, who hath loved and choſen them in him, as his Members before the World began; and though they lapſed and fell from him their Head, yet he is ſent of the Father to recover and ſave them all and every one of them, ſo that not one of his Elect ſhall be

utterly or finally loſt, but all found, and recovered, and reſtored before the end of the World, ſo that not one Grain (*Amos* 9. 9.) of his true *Iſrael* ſhall be loſt; for they were given to him, and their Names are written in the Book of Life before the World began.

Error 5. *That the Elect Seed is only Chriſt, and the Reprobate Seed is only the Serpent, or the Devil; and when any come into Chriſt by Faith, they come into the Election, and may be ſaid to be Elected, but not before; but when they depart from him, or are not come to him, they may be ſaid to be Reprobates.*

Correction. That Chriſt is Gods Elect, is moſt certain, according to Scripture; but as Chriſt is the Elect Head, ſo he hath an Elect Body, and Elect Members, that were given to him before the Foundation of this World; And as he is that Elect Stone, living and precious, choſen of God for a ſure Foundation, ſo there are many Elect Stones, that are to be built upon him, many whereof already are gathered and built on him, and many are yet ſcattered and ungathered, which are all in due time to be gathered unto him, and to be built upon him before the end of the World; *for not one Grain of the Elect Body and Members of Chriſt ſhall be loſt*, ſee *Amos* 9. 9. compared with *verſ.* 12. and many Thouſands belong to Gods Election and are his Choſen and Elect, who yet are in a ſtate of Unbelief, and not yet converted nor ſaved from ſin, as is clear from *Paul's* Doctrine, who hath affirmed, *Rom.* 11. *That many of the Unbelieving* Jews, *who as touching the Goſpel were Enemies*, &c. *yet as touching the Election were beloved for the Fathers ſake*, and were in due time to find Mercy; And *Paul* ſaid, *He endured all things for the ſake of the Elect, that they might be ſaved*; which plainly proveth, That they are Gods Elect before they are ſaved, even when they are in a ſtate of Unbelief and Impenitency. And it is abſurd, and contrary to Scripture to ſay, *A Man may paſs from Election to Reprobation*, as if Gods Election, and free electing Love and Grace, were a variable thing, and could change; for as the Scripture declareth, *The Gifts and Calling of God are without Repentance*; and this is ſaid with a reſpect to Gods Election, both of *Jews* and *Gentiles*, many of which were at that time remaining in Unbelief and Impenitency. Nor is the ſtate of Unbelief and Impenitency, ſimply as ſuch, a ſtate of Reprobation,

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ſo as all Unbelievers are Reprobated, in a ſtrict ſence; for how can men be ſaid to be reprobated and rejected of God, while God is calling and inviting them by Motions and Allurements of his Love and Life in their Hearts, *To come unto him?* 'Tis then only Men become Reprobates, when their Day of Viſitation is expired, and God doth ceaſe to ſtrive any more with them; and therefore a ſtate of final Unbelief and Impenitency only, is (in a ſtrict ſence) a ſtate of Reprobation, and none are Caſt-aways or Reprobates but ſuch as are left of God to final Unbelief and Impenitency.

And though it is a true Opening that ſome have had, *That Election and Reprobation are of Seeds, to wit, that there is an Elect Seed and a Reprobate Seed.* Yet the Elect Seed is not only Chriſt, but all Souls belonging to him, that ſhall be ſaved from the beginning of the World to the end of it; and the Devil or Serpent is not only reprobate, but his whole Seed, and all ſuch who at the end of the World ſhall with him be caſt into the Lake of Fire, which is the ſecond Death; and theſe are called in Scripture *Baſtards, Tares, Droſs, Goats, Dogs, Swine, and Veſſels of Wrath fitted (or perfected) unto Deſtruction*; as Gods Elect People are called in Scripture, *Veſſels of Mercy, and choſen Veſſels, prepared or fore-appointed unto Glory*, and *Wheat, Gold, Sheep, Children of the Kingdom*, and *Sons and Daughters*, even in their diſperſed and ſcattered ſtate and Condition.

And whereas ſome think that it will follow, *That if ſome only be Elected, that others muſt needs be Reprobated, from Eternity unto Eternity.* In that they are greatly miſtaken; for *Election* ſignifieth only a *Seleƈtion* or *Preference* of ſome before others, and not an abſolute Rejection of any, ſo as that God did hate any of his Creatures with an abſolute Hatred, which is impoſſible; for God the Creator loveth all his Creatures, as they are his Workmanſhip, but his Love is more or leſs extended and manifeſted unto them, or hid from them, according to their ſeveral ſtates & capacities; & that the Love of God is more extended and manifeſted to ſuch who ſhall be ſaved from the beginning of the World to the end of it, than to ſuch who ſhall not be ſaved, is a thing which all of good Underſtanding muſt and ought to acknowledge, to Gods Eternal Praiſe, who hath made one to differ from another. And that ſuch who ſhall not be ſaved at any time in this World, are called in Scripture *Baſtards, Tares, Droſs, Goats, Dogs, Seed of the Serpent, Children of the Wicked One,* &c.

&c. doth plainly import, that as they were not given to Christ, as his Members, from the beginning, so they are of another Stock and Root than that *Adam* or *Man* whom God created in the beginning Male and Female, in his own Image, and after his Similitude, and were not contained in him, nor are his Branches, Parts or Members, but are of *Adam Belial* and the Seed of the Serpent, that was fallen from the state of his Creation, before Man fell; for the Serpent his Tempting of the Woman doth plainly show, he was fallen from his state wherein God created him; and this is implyed in these words, that he is said to be *subtil* or *Naked* (so the *Hebrew, before any Beast of the Field*; and by the VVomans yeilding to his Tentation there came to be that unhappy Mixture betwixt these two Seeds, *viz.* the Seed of *Man* and the Seed of the *Serpent*; and in order to effect the perfect Seperation of the one from the other, *viz.* the *Wheat* from *the Tares*, the *Gold* from the *Dross*, and the *true Seed* from the *spurious* and *bastard*, Christ, the Seed of the VVoman was promised, and who according to Gods Promise is come, and will perfectly effect that Seperation of the one from the other before the end of the World, and in many hath already effected it, so that some are wholly the right Seed, having nothing of the bad cleaving to them; and some are wholly bad, having nothing of the good remaining in them, being meer *Tares*, *Dross*, *Dreg* & *Excrement*. The which Doctrine of *Election*, as it is high and mysterious, so it is worthy to be enquired into, by the help of Gods Spirit that searcheth all things, even the deep things of God; for being truly understood, as it doth give us unspeakable matter to praise God for his great Love, so it cleareth to us the Justice of God, and his other glorious Attributes of his divine Wisdom and Power, to the stopping the Mouthes of Atheists, Blasphemers, and perverse Infidels, and to the affording unto all Gods dear Children most abundant cause of divine Consolation, as it is inwardly opened by the holy Spirit, and that Eye is opened in them to read their Names written in the Book of Life (of the Lamb slain) from the Foundation of the VVorld. And whence is it, but from God's *Election* and *Predestination* that the Church of God hath continued in all Ages of the World, and shall continue to the end of it, notwithstanding all the Malice and Subtilty of Satan and his Instruments; for if God had left all men to their meer indifferent Choice to be Good or Bad, Holy or Unholy, it might have

have happened that none had been good or holy, and so the Church had ceased in the World.

Error 6. *That in the Godhead, the Father, the Son and the holy Spirit, are but only distinct Names or Operations towards the Creatures, according to which* it may be said, *the Father is the Son, and the Son the Father, and the Father or Son is the holy Spirit, and the Father was born of a Virgin, and was crucified for us, and rose again; and also that the holy Ghost or Spirit was born of a Virgin, was crucified, dyed and rose again.*

Correction. All which is exceeding false and corrupt Doctrine, and contrary to Scripture; for though the Scripture saith, The Father, the Son or Word, and the holy Spirit are one, yet it never saith, the Father is the Son, or the Son is the Father, or that the Word is the holy Spirit, but still holdeth forth a clear distinction in manner of being and relation, or Relative Properties betwixt them; for the Son doth not beget the Father, but is begotten of the Father from Everlasting, and the holy Ghost proceedeth from the Father and from the Son from Everlasting; for many things are said to be one, when the one cannot be predicated or affirmed of the other; as the Soul and Body is one Man, and yet the Soul is not the Body; and Christ the Son, and the Father are one, by a most marvelous and high Union, surpassing all created Understanding, yet the Son is not the Father, but the Father is in the Son, and the Son is in the Father. And the Scripture doth not say, the Father was made Flesh, and dwelt among us, or the holy Ghost was made Flesh, and dwelt among us, but *The Word was made Flesh*, &c. And though the Father, and Christ Jesus the Son, as he is God, be one Beeing or Essence and Substance with the Father, and of one Nature, yet as Christ is Man, he hath also the true Nature of Man, and his Nature as he is Man is not the Nature of his Godhead; and Christ as he came in the Flesh, the promised Seed of the Woman had two Natures, the one of his Godhead, the other of his Manhood, truly distinct, so that the one Nature is not the other, nor transmuted or changed into the other (which was the gross Error of the *Eutychians*) but most gloriously and inseperably united together forever: And Christ now in Heaven hath his twofold Nature, the one of his Godhead, the other of his Manhood, so that his Godhead is

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cloathed with our Nature in Heaven, both of Soul and Body, most exceedingly glorified and exalted above all Angels; which is the ground of the Hope and great Consolation of all true *Christians*, as the Mystery of it is inwardly opened and revealed by the Spirit of Christ in their hearts, *That he is in Heaven ever living to make Intercession for us, and that he will change us and make us like to him, and receive us to be with him forever in Heaven, and that we shall enjoy him, and converse with him, as such, as our Head, Lord and King forever*; For tho' he shall deliver up the Kingdom to his Father, yet not so as to abdicate or alienate it from himself, but to retain it, together with his Father in a more excellent manner than hath been witnessed, or is to be witnessed on Earth.

And whereas Christ is called in Scripture, *The Everlasting Father*, or *Father of Ages*, that is to be understood, That he is our Father, but not to confound that true Relation betwixt him and his Father. And when Christ is called in Scripture, *The Lord that Spirit*, and *The second* Adam, *the quickening Spirit*, This doth not give the least ground to confound that distinct Relation betwixt the *Word*, and the *Spirit* that proceedeth both from the Father and the Word; for the word [*Spirit*] sometime hath a general Signification, according to which the *Father*, the *Word* and the *Spirit* are One holy pure Eternal Spirit, but frequently it hath a peculiar signification, especially when it is named in Scripture *To Pneuma to Agion*, i. e. *That Holy Spirit*, which is said both to proceed and to be sent from the Father and the Son. And though it is good and commendable not to admit the words of mans Wisdom, to apply them to this Mystery, yet the Mystery it self ought to be with great Religion and Reverence acknowledged, according to sound words of Scripture; and the right Knowledge and Faith of it is exceeding necessary to every *Christian*, and the Faith of it is a necessary part of the *Christian Faith*, and of great service, both in it self considered, and as it conduceth to help us to understand other great parts and Doctrines of the *Christian Faith*, and it self is a Fundamental Doctrine of the *Christian Faith*.

Error 7. *That the Garden or Paradise where God placed Man when he made him, was some part of this visible Earth that we walk upon, where* Adam *was to have wrought with Plough and Hoe, and have reaped Grass and Corn, and fed Cattle to kill, and eat their flesh: And that*

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the Trees of the Garden were such as did grow on this visible Earth, called the dry Land; and the Serpent was some Snake, like the Snakes we see in the Woods.

Correction; All this proceedeth from great Ignorance, and want of a spiritual Opening and Understanding of the holy Scriptures; for *Adam* by his Fall was drove out from the Garden to Till the Ground, from whence he was taken; and therefore it could be no part of the visible Earth; for what pleasant part is there on all this Globe of the Earth, which men have not access unto, both good and bad? Also, *Paul* telleth us, that when he was in Paradise he was caught up into it, whether in the Body or out of the Body he could not tell; and Christ, the Eternal Wisdom, is called, the Tree of Life, in Scripture, both in the Book of the *Proverbs*, and in the *Revelation of John*; *And to him that overcometh*, it is promised, *that he shall eat of it*. And as man by his sin was drove out from the Garden, so many by their returning from Sin, to God, by true Faith & Repentance, and having overcome their Sins and Lusts, do in measure witness a Return into the Garden of God, and eat of the Tree of Life that is in the midst of the Garden, which *Tree* is the *Life in Christ*, the *Word*. And it may well be granted, that as *Adam*'s Soul was placed in a Garden, proper and suitable unto it, so his Body had its Garden of Pleasure, of a suitable Nature (which some refer to the Work of the First Day, being a Region and place of pure Light, whose Inhabitants were the Angels of Light, among which man was placed, being made a little lower than they) even as Christs Body hath its place in Heaven, and the Bodies of the Saints at the Resurrection of the Dead shall have their proper places in Heaven, which shall be a most pleasant Garden unto them. But the Garden where *Adams* Body was placed before the Fall, is hid from the Eyes of men; which because of their weakness and frailty, cannot behold it, and it is not to be revealed until the Resurrection of the Dead, so as to be seen with Bodily Eyes; for if the frail and weak Eyes of men can scarce behold the Glory of the visible Sun, how much less can they behold the Glory of the Garden of God, which is that New Earth that *John* saw (not with his bodily Eyes, but with the spiritual Eyes in the Spirit) And as the New Earth is the Paradise for glorified Bodies, so the New Heavens is the Paradise for glorified Souls, and the Glory, Life and Virtue of which

is Christ, the Eternal Word, by which all things were created, and in which they consist. And that they are called *New Heavens* and *New Earth* (altho' they were before this visible Earth) hath a weighty Reason in it, not obvious to many, for because they never wax old, and are not subject to any Corruption or decay, they are worthily called still New.

And that the Serpent was the Devil, is plain from *John*'s *Revelation*, who calleth him, *That Old Serpent the Devil*. Moreover, that *Adam* was to have tilled the Ground either with Plow or Hoe to raise Grass or Corn, or feed Cattle in Paradise, or to kill and eat their Flesh before the Fall, is all false, and proceedeth from great Ignorance and Grosness of Understanding. But some are deceived with the wrong Translation of the words, that say, *God put the Man into the Garden to* [*dress*] *it, and to keep it*; but the word [*Dress*] answereth not to the Hebrew, which signifieth, *To Work in it*; for it cannot well be understood, that it needed dressing, after the manner of our common Gardens. And mans Food, both for his Soul and Body, was to have been Paradisical, suitable to his glorious state wherein God made him.

Error 8. Others say, *That as Christ was the Tree of Life, so the Tree of Knowledge of Good and Evil that was forbidden to Man, which was in the midst of the Garden, was the false Wisdom and Serpent's Subtilty.* Others say, *Dry and dead Knowledge, without Life, was it.*

Correction. But such little consider, that this Tree of Knowledge of Good and Evil, that was forbidden to *Adam*, did grow in the midst of the Garden, near to the Tree of Life; and how could the false Wisdom and Serpents subtilty, or dead and dry Wisdom, have place in the midst of the Garden. Others have had some better Opening of it, *That this Tree was good in it self, but not good for Man to feed upon.* But to be sure the fallen Wisdom and Serpent's Subtilty was not good in it self, nor is the dry and dead Wisdom or Knowledge, that is empty of Life, good in it self: All that is only dross or shell. Now admit that Christ the Word is that Garden, and the Life in the Word is that *Tree of Life*, What is there in Christ that is good, but not for Food? Is it not the severe Justice and Wrath of God, called also in Scripture, *The Wrath of him that sits upon the Throne, and of the Lamb*; This is good, excellent and glorious, and yet it is not good

that

that Man ſhould taſte of it, or feed upon it, for it is of a killing Nature. But ſuch was the love of God to Man, that he would not have Man to know his Wrath and ſevere Juſtice, by any experience, ſence, or feeling of it, as the fallen Angels had already known: He would have Man to know him in his *love*, *wiſdom*, *power*, and all other divine Perfections and Virtues, ſignified by the Trees of the Garden, but not that he ſhould feel or taſte of his Wrath and ſevere Juſtice, and feed upon it; and this Man behoved to do, if he ſinned againſt God, by turning away his love from his Maker, to the inordinate love of created things, that were below him; for this was Man's ſin, his turning from God to the Creature, and from Light to Darkneſs, the which how ſoon he did, he could not but feel the Anger and ſevere Juſtice of God againſt him. So Man by his being forbid to feed on the Tree of Knowledge of Good and Evil, he was forbid to ſin againſt God, by turning from God to the Creature; for Judgment and Wrath is the infallible conſequent or concomitant of ſin; and ſo by forbidding the one, he did forbid the other, as God did plead with *Iſrael* of Old, *Turn ye, Turn ye, why will ye dye?* for Sin brings Wrath and Death upon men. And as it is common for Parents to ſay to Children, *Beware of the Rod, leſt ye taſte of it*, which is equivolent with that, *Do not Diſobey*. And thus the Lord by *Moſes* ſet before the Children of *Iſrael Good and Evil*, *Life and Death*, *ſaying*, *Chuſe Life that thou mayſt live*. Now the ſame that is Life to the Obedient, is Death to the Sinner; The *Word* is one, but hath a twofold Property, One of Life, to refreſh and comfort the Obedient, Another of Wrath and Death, as a two-edged Sword to kill and afflict the Sinner; The one is the Property of Goodneſs, Mercy and Love, the other, of Severity, Wrath and Anger, which are one in the Word, but branching forth in a two-fold Property, as to men, according to the words in the *Pſalm*, duely tranſlated out of the Hebrew, *Pſal.* 62. 11, 12. *God hath ſpoke one, two I have heard, Mercy belongeth unto God, and alſo Power*, to wit, *the Power of his ſevere Juſtice and Wrath* (for ſo the *Hebrew* word doth ſignifie) *for he will render to every man according to his Works*.

Now what that ſin was that the Serpent tempted Man to commit, may be underſtood by the like Tentation, wherewith he aſſaulted the Lord Jeſus Chriſt, (as Man) upon Earth, which was, *The Glory and luſtfull Delight and Pleaſure of this inferiour periſhing World*, above

which God placed Man when he made him; but the Serpent wrought so mysteriously, that he presented it to Man (first assaulting the Woman or Female part) as if it were some higher and better thing than what God had given him, and as if the perishing and mortal Delights of this fading sublunary World were above the Pleasures of Paradise, and consistent also therewith, and should give him more Wisdom, and also more Delight and Pleasure. But in this he was a Lyar and Murderer, as Christ called him.

And whereas after man's Fall, God said, *Behold, Man is become like one of us, knowing Good and Evil*, it was true that God said, but not in the Devil's sence, who deceived Man with a Lye and Equivocation; for after Man had sinned, he felt the Property of Wrath and Anger awakened in him, which he knew not before, and found himself to be an Angry Man, and in some sort he became like unto God, *who is an Angry and Jealous God against Sinners*, but Gods Anger is pure and holy forever; Whereas the Wrath and Anger of fallen Man is impure & unholy. And though Man by his Fall knoweth many things that he did not know before, yet it had been better for *Adam* he had not received such a Knowledge; for he knew himself Naked, Poor and Miserable, which was a Knowledge to his sorrow. But God in his infinite Mercy did so order it, That where Sin did abound, Grace should abound much more.

Note, That Anger is in God effectively, not subjectively, & is not any inherent Accident or contingent Quality in God; for no Accidents or contingent Qualities can have place in God who is Most Perfect.

Error 9. *That if* Adam *had not sinned, he should have dyed the Bodily Death, as Men now dye, and been subject to Bodily Sicknesses, and other Bodily Weaknesses and Infirmities, &c.*

Correction. All this also proceedeth from great Ignorance and want of a spiritual Opening & Understanding of the holy Scriptures, and doth plainly contradict them; for it was not said to Man, when God made him, *To Dust thou shalt return*, but after his Fall; and the Scriptures Testimony is frequent, *That Death, and all the Vanity and Calamity of this Mortal Life, is the Effect and Consequent of Sin*; Therefore are our days on Earth called, *few and evil*, and the *Days of our Vanity*, in Scripture; and the Scripture saith, *By Man came Death, (viz. the first Adam) and by Man (viz. the second Adam,* Christ Jesus)

Jesus) *cometh the Resurrection of the Dead.* And as the Resurrection is that of the Body, as well as of the Soul, so the Death is the Death of the Body, as well as of the Soul; for when Man sinned, his sin defiled both his Soul & Body, and therefore the Wrath of God was kindled against both, and both were to partake of the Punishment; for not only the Soul of Man suffered a great Degeneration from its primitive Glory, but the Body also; *So that Man being in Honour, and not abiding, became like the Beasts that perish*, as the Scripture declareth. And seeing Mans Body before the Fall was not subject to any sort of Sickness or Death, it doth argue that the Glory of it before the Fall was very great, and indued with many excellent Gifts and Abilities of Beauty, Strength, Vigour, Agility, and quickness of Perception, far beyond what we are able to understand, being made Lord over all the visible Creation, and Works of Gods hands, as the prime Master-piece of his Workmanship, and crowned with Glory and Honour, as the Scripture declareth; and yet the glory of Mans Body before the Fall was exceeding inferiour to the glorified Body of Christ in Heaven, and to the glorified Bodies of the Saints at the Resurrection of the Dead; for his Body was not spiritual, but Animal; and being compared with Christ, as Man, he was but as a Figure, or Type of him that was to come, as *Paul* declareth, and was *an Earthy Man, of the Earth Earthly*, whereas *Christ is the Heavenly Man, of the Heaven Heavenly*, &c. 1 *Cor.* 15. *And as we have born the Image of the Earthy, so we shall bear the Image of the Heavenly.* But even the Image of the Earthy was very glorious before the Fall; for tho' God made him of the Dust of the Ground, yet that Dust was not common Dust, but much more pure and refined than that of which the Bodies of Men since the Fall were made of.

Nor should it be strange, that *Adam's* Body (if he had not sinned) should not have dyed, but have been Immortal, tho' made of the Dust, when we believe that the Bodies of the Saints at the Resurrection of the Dead, shall be raised up, and made Immortal, and much more glorious than *Adam's* Body before the Fall. But though *Adam* was not to have dyed a Bodily Death, if he had not sinned, yet it is not to be doubted but his Body in due time should have been changed, together with all his Posterity, from *Earthly* to *Heavenly*, and from *Animal* to *Spiritual*; for such is the goodness of God towards his Creatures, that they are still to ascend to a higher Perfection, and

that

that endleſſy, beyond the Condition of their firſt Creation.

Now if any will contend, *That this Change which* Adam *was to undergo, was to be a ſort of Death*; I will not contend with them about words, for I love not to ſtrive about words; but I ſay, it was not to be ſuch a Death as Men now dye; nor do I find any thing in Scripture to warrant why it ſhould be called Death.

But before I cloſe this Head, I ſhall anſwer ſome few Objections, *viz.*

1. *When God ſaid to* Adam, *In the day thou eateſt thereof, thou ſhalt ſurely dye, he dyed not the Bodily Death that Day, but lived many Years after; and therefore that cannot be underſtood the Bodily Death.*

Anſw. 1. All the ſad and lamentable Effects of *Adam*'s Fall are not ſet down particularly in theſe words that God ſpoke to *Adam* before the Fall, but only in general it was told him what ſhould befall him thereby; but after the Fall the ſad and lamentable Effects and Conſequences that ſhould happen both to *Adam* and *Eve* are particularly declared, as, *That ſhe ſhould conceive and bring forth Children with ſorrow, and be under the Rule of her Husband*; and *That the Ground ſhould be curſed for his ſake, and* (when he plowed or tilled) *it ſhould bring forth Thiſtles and Thornes*; *That in Labour he ſhould eat of it, and in the ſweat of his face ſhould eat Bread, until he ſhould return to the Earth from whence he was taken.*

2*dly.* Though Bodily Death be not expreſſed in theſe words that God ſpoke to *Adam* before the Fall; yet it is underſtood, as well as the Death of the Soul unto Righteouſneſs, and the enjoyment of God; for that very day wherein he Tranſgreſſed, Sentence of Death paſſed on him, and immediately he became ſubject to Death, and ſo was a dead Man by the Law of God, even as God ſaid to *Abimelech*, *Becauſe of* Abraham*'s Wife thou art a dead Man*, becauſe he was to have dyed if he had done any Violence to her; and when a Criminal hath Sentence of Death paſt on him, he is a Dead Man in the Eye of the Law. And ever ſince the Fall, the Condition of Man's Bodily Life is ſuch, that he is continually ſubject to the danger of Death; and ſo ſoon as Man is born, and begins to live in the World, he begins to dye; ſo that, as ſome wiſe Men have obſerved, Man's Life in this World is a *Dying Life* and a *Living Death*, according to the words, *Dying thou ſhalt dye*, ſee the *Hebrew*. Beſides, ſo great a Death coming on the Soul of Man by his Tranſgreſſion, it could not but greatly affect

affect and change his Body; and even his Body, as well as his Soul ceaſed to be a living Inſtrument to ſerve God, and was defiled by ſin; and therefore behoved to partake of a ſuitable Puniſhment for the ſame.

And *laſtly*, As it is obſerved by ſome, neither *Adam* nor any of his Poſterity living a compleat Thouſand Years, which in Scripture ſignifie ſometimes a Day, *Pſal.* 90. it may be ſaid, he lived not a whole Day.

Object. 2. *If Bodily Death be the Effect and Conſequent of Sin, then the Saints Death doth prove them Sinners; for the Effect not being removed the Cauſe doth remain.*

Anſw. It doth not follow that the Saints Death proveth that they are ſtill Sinners, otherwiſe they ſhould ſtill be ſinners, even when deceaſed; it only proveth that they have ſinned, and that the Scripture plainly declareth, even *That all have ſinned, and that in* Adam *all dye, for that all have ſinned.* And as for that Maxime or Rule, *That the Effect remaining, the Cauſe muſt remain*; It holdeth not in all caſes and reſpects, but admitteth of various Exceptions, and eſpecially in deſtructive Cauſes it doth not hold, as when a man in his Drink burneth a Houſe, it doth not follow that his Drunkenneſs ceaſing, and he being become ſober, that the Houſe doth not continue burnt or deſtroyed. And to ſhow the weakneſs of this Objection, that hath weight with many, it is generally acknowledged, That *Adam* needed no Garments or Cloathing before the Fall, and that our need of Cloathing, both to preſerve us from Cold, and cover our Nakedneſs, is an Effect and Conſequent of the Fall; and yet it will not follow that therefore ſuch who have attained to a Freedom from Sin (by the Grace and Power of God) are to lay aſide all uſe of Cloathing, and go Naked, altho' ſome Ungodly Perſons have ſo practiſed, taking their ground from the like Reaſoning.

Object. 3. *Generation and Corruption, or to be born and dye, ſeem to infer one another; and therefore if* Adam *was to have had any Poſterity by Humane Generation, if he had not ſinned, nor they, it ſeemeth, they were to have dyed.*

Anſw. That Generation here in this World, within the Planetary Sphere or Syſtem, where all things generated and brought forth, are under the Rule and Government of the Sun, Moon and Stars, as is obvious to all men of ordinary Underſtanding (in an ordinary way) doth

doth infer Death and Corruption, is granted. But it is no wife probable that *Adam's* Body before the Fall was in the leaſt ſubject to the Rule and Government of the Sun, Moon and Stars; for being placed in Paradiſe, and in a Paradiſical ſtate, both as to his Soul and Body, he was not ſubject to theſe things, but was above them, as it is ſaid, *Pſal.* 8. *God hath ſet him* [*Over*] *the Work of his Hands*; and that is not only the Earth, but Moon and Stars, and the viſible Heavens. And, tho', no doubt, Man had acceſs into this lower World, within the Planetary Sphere or Syſtem, and had great Power in it, yet he was not ſubject to any thing or power belonging to it; nor had his Life any dependance on any thing in it; nor (as ſome judge moſt probable) needed he to go out of the Garden where God placed him) to ſeek his Food; for the Earth or Soil of the Garden brought him forth Herbs and Food ſuitable to his Paradiſical State; and conſequently, ſome expound the Herbs and Trees, given to Man for Food, before the Fall, to be Paradiſical. *Gen.* 1. 29. and the Earth Paradiſical, diſtinct from this groſs viſible Earth, called, *The Dry Land*; which Diſtinction *Origine* gathereth from *Haggai* 2. 6. and other places of Scripture; and ſo it will be to the raiſed Saints, at the Reſurrection of the Dead, who ſhall live and dwell in that Garden where *Adam* at firſt was placed, called, *The New Earth*, *Rev.* 20. And though they ſhall have the Command and Rule of this viſible Earth, under Chriſt, their Head, yet they ſhall need nothing in it.

Error 10. *That* Adam *and* Eve *were Naked before the Fall.*

Correct. It is no where ſo affirmed in all the Scripture; for though they needed not any ſuch Cloathing or Garments as Mankind commonly uſe ſince the Fall, yet it is very abſurd and unreaſonable to imagine that God created them Naked; for God who hath cloathed every Lilly and Herb of the Field with its proper Cloathing that hath its glory, no doubt cloathed the Body of *Adam* with a glorious Cloathing, proper to his ſtate; and therefore although Chriſt ſaid concerning *Solomon*, *That in all his Glory* (*viz.* of outward Cloathing) *he was not arrayed like one of the Lillies of the Field*, (becauſe the Cloathing of the Lillies was their own, but *Solomon's* borrowed) yet it is no where ſaid, That *Adam* in all his Glory was not arrayed like one of the Lillies of the Field. And the *Hebrew* word tranſlated [*Naked*]

Gen. 2.

Gen. 2. is the same that is said of the Serpent, which is Translated [*Subtil*] *The Serpent was more subtil than any Beast of the Field*; and therefore it had been as well to have Translated the words thus, *And* Adam *and his Wife were both* [*subtil*] *and were not ashamed*, or to have translated the following words thus, *And the Sepent was more* [*Naked*] the *Hebrew* word [*Arum*] being the same in both places. And *Moses* giving an Account of *Adam*'s Nakedness, and immediately subjoyning the Nakedness or Subtilty of the Serpent, and how he deceived the Woman, *&c.* doth proceed very orderly, as first, telling, that *Adam* and *Eve* were Naked, and then immediately proceeding to give the cause or occasion of it, *viz.* the Serpent being Naked, having lost his cloathing, wherewith he was adorned at his first Creation, assaulted our first Parents, to have them made like him, to wit, *Naked* or *Subtil*, as he was.

And that *Adam* and *Eve* were not ashamed of their Nakedness, doth not imply their *Innocency*, but rather their *Impudency*, and too great Boldness that they had after the Fall, until God called them, and caused his Light to shine and spring in their dark Hearts or Souls, and then they were both afraid and ashamed.

And that it is said after the Fall, *They hid themselves among the Trees of the Garden*, the *Hebrew* doth bear it, *In a* [*Tree*] *of the Garden*; And seeing this Garden was no part of this visible Earth, but that the Eternal Word, Christ Jesus was this Garden, and the Life in the Word was the *Tree of Life*, and the many divine Virtues of the Word the *Trees of it*: That one Tree, in which our first Parents did seek to hid themselves, may well be understood to be the *divine Mercy* or *Clemency*, even as it is common to men at this day, after they have sinned, to fly to the *divine Mercy* for a hiding place; but the *Mercy* of God hideth no Impenitent Sinner; for men must first Repent of their sins, and turn from them, before they can be hid in the Mercy of God; but at this Time *Adam* and *Eve* had not repented of their Sin.

And it ought to be considered, how this whole Narration is a continued Allegory, and mystical or enigmatical way and manner of Speech; for as *Moses* put a Vail on his Face, so there was by the Wisdom of God a Vail drawn over his Writings, which was most convenient for that Time and Age; but now, under the clear Gospel Dispensa-

tion, the Vail is done away, and *Moſes* Face is clearly ſeen, by ſuch who are well taught in the School of Chriſt.

Now according to the Tenor of the Allegory, the *Beaſts of the Field* are the *Fallen Angels*, which were without the Garden, as common Fields are without Gardens; and the *Serpent* that deceived *Eve* was one of the worſt of theſe fallen Angels, to wit, the moſt Naked or Subtil of any of them.

And as the *Garden* or *Paradiſe* is the Eternal Word, *Chriſt Jeſus*, ſo the *River* that watered the Garden, is the *Spirit of Life*, that came out of *Eden*, where the Garden was planted.

Now, here the great Myſtery of the *Three*, to wit, the *Father*, the *Son*, and the *Spirit* is ſecretly hinted at; for *Eden* ſignifieth *Pleaſure*, *Delight* and *Joy*, and in that did God beget and plant his eternal Word, and out of the ſame doth the Spirit proceed, as a moſt precious and large River; and afterwards, *viz.* from Chriſt the Garden, it is divided into four Heads, holding forth a fourfold Influence of that one Eternal Spirit to the four Quarters of the World, *viz.* North, Eaſt, South and Weſt, Allegorically ſignified by four Rivers, *Piſon*, *Gihon*, *Hiddekel* and *Euphrates*; *Piſon* encompaſſing the whole Land of *Havilah*, where there is Gold, and the Gold of that Land is good, *&c.* which according to Scripture relateth to the North, *for out of the North cometh Gold*, as the Book of *Job* declareth, the *Hebrew* word being rightly tranſlated: *Gihon* encompaſſing the whole Land of *Ethiopia* or *Africk*, which is known to be the South Quarter of the World; *Hiddekel* is expreſly mentioned to go towards the Eaſt of *Aſſyria*; and therefore *Euphrates* remaineth to belong to the Weſt Quarter of the World. Which cannot be outward and material Rivers, all riſing from one Original River, for no ſuch thing is to be found, as any material River dividing itſelf into four Branches, towards the four Quarters of the Earth, and watering them; but the whole Paſſage is an Allegory, and the fourfold Influence of the Spirit of God may well be underſtood to be four Rivers, as well as four Winds, according to *Ezek.* 37. 9. and the Waters of the Sanctuary running North, Eaſt, South, Weſt, *Ezek.* 47. throughout.

But whereas ſome imagine, That *Meſopotamia* was that Paradiſe or Garden wherein *Adam* was placed, they are under a great Miſtake, for *Meſopotamia* (as is well known to all Geographers) lyeth only betwixt two Rivers, (to wit, *Tygris* and *Euphrates*,) and not four; but

but Paradiſe or the Garden where *Adam* was placed, had but one River to water it, and neither two nor four; for the diviſion of the River of Paradiſe into four Heads, was not within the Garden, but without it, as is moſt clear from *Moſes* words, *Gen.* 2. 10.

And it is but a weak Reaſon that ſome give, why *Adam* and *Eve* were Naked before the Fall, *Becauſe their being Naked is mentioned before the Serpent his Tempting the Woman to Tranſgreſs the Commandment of God*; for the Order of the Hiſtory is very proper, firſt to tell of their Nakedneſs, and then immediately proceed to tell of the cauſe and occaſion of it, *viz.* The Serpent, who was alſo Naked, tempting *Eve*, and ſhe prevailing with *Adam*.

Nor are many leſs miſtaken to imagine, *That the Coats of Skin wherewith God cloathed them after the Fall, were of the Skins either of Trees or Beaſts*, which is a groundleſs Conceit: But whereas the Man and his Wife, by ſin had contracted a twofold Nakedneſs, one of the Soul, another of the Body, or one inward, the other outward, He provided a Cloathing to both, cloathing them inwardly with the Righteouſneſs of the Lamb of God ſlain from the Foundation of the World, through their Faith in him, and this was a skin or covering to cover their Naked Souls; and cloathing them outwardly with the Skin and Fleſh of this frail, mortal and corruptible Body, in many things reſembling the Skin of a Beaſt, as *Job* ſaid, *Thou haſt poured me out as Milk, thou haſt curdled me as Cheeſe, thou haſt fenced me with Bones and Sinnues, and covered me with Fleſh & Skin, &c.* And indeed many of the wiſe *Gentiles* did underſtand how this frail, mortal and corruptible Body, that is ſuch a clog and weight to the Soul, hath happened unto Man by the Fall; therefore they have called it the Priſon of the Soul, and compared it to a dark Cave and Dungeon; And as the *Wiſdom of Solomon* hath it, *The corruptible Body is heavy unto the Soul*; and for this cauſe *Paul* called our Bodies of Fleſh, *The Fleſh of Sin*, *Rom.* 8. ſaying, *God ſent his Son in the likeneſs of the Fleſh of Sin* (as the *Greek* hath it) ſo that when we but think on our fleſh, we have occaſion given us to think and remember of our ſin and fall in *Adam*. Yet it is not to be queſtioned, but the true Body of Man lieth within the Shell, Oar or Mine of this groſs, heavy and corruptible Body, and that is it which ſhall be the Reſurrection Body, at the Reſurrection of the Dead.

Now ſince the Body of Man had not this groſneſs and imperfection

before the Fall, it is manifeſt that the manner of Mans Generation or Propogation had been after a far more excellent manner than now it is, if the Fall had not been.

Another great Miſtake many are under, grounded on a miſ-tranſlation of the *Hebrew* word, *viz. That* Eve *was made of a Rib of* Adam; but the *Hebrew* word is better Tranſlated *Side* than *Rib*, as it is to Tranſlated, *Exod.* 26. 26, 27. *cap.* 30. 4. *cap.* 37. 5. & 2 *Sam.* 10. 13. In all which places it cannot, in any tollerable ſence be tranſlated *Rib*, but *Side*; The Woman therefore is one ſide of the Man, as to ſay, one half of him (as when a round or ſquare Body is ſplit or divided into two ſides or halfs,) and is not only Bone of his Bone, but Fleſh of his Fleſh. And ſhe was called *Iſha* in the *Hebrew* Language, which is to ſay, *Taken from Man*; for at firſt God made them Male and Female in one Fleſh or Body, and afterwards divided them. But whether this Diviſion or Seperation was made before or after the Fall, is much queſtioned by many, They who think it was after the Fall, bring this Reaſon for it, *Becauſe*, *Gen.* 2. 18. *it is declared, that God ſaid, It is not good that the Man ſhould be alone, I will make him an Help meet for him.* Now, how came Man to be alone, ſeeing at firſt they were made together, Male and Female, in One, and God bleſſed them with the Bleſſing of Fruitfulneſs, that they might multiply and repleniſh the Earth? Alſo, ſeeing that God ſaw all that he had made, *and it was very Good*, as he firſt made every thing; how then cometh it, that it was not good for Man to be as he then was, if Sin had not occaſioned a great change in him? For it is not to be ſuppoſed that God is like to a Man, that maketh a piece of Work, and when he hath made it, doth not pleaſe him, as he at firſt made it, and therefore putteth it into another fashion. From all which they conclude, That the Woman being ſeperated from the Man, was a conſequent of the Fall, and that therefore it was not good that Man ſhould be alone, to wit, that his Wife ſhould remain barren in him; for the Effect of their Fall was ſuch, That they could not multiply their Species in one Body, as they might have done, if the Fall had not been. And ſo, as to that Manner of Propogating their Species or Kind, they became unfit and unfruitful, which is by way of Allegory expreſſed by ſome Myſtick Writers, That their backs were joyned together, and their

faces

faces averted, *i. e.* turned the one from the other; but when they were divided, their faces were set one to the other, according to the words in *Gen.* 2. 18. *I will make him an Help, as before him, i. e.* face to face, so the *Hebrew*. And from this it is thought that *Plato* borrowed his Account of Man's Formation, being both Man & Woman in one Body, whom he called *Androgynus*, but because they offended their Maker, he divided them into two, setting them face to face, the one half being the Man, and the other half the Woman; and that therefore the Man loveth his Wife, as being the one half of himself.

And whereas some are ready to object, *That this would seem to lessen the due esteem of Marriage, and humane Propagation, in the due use thereof, if Marriage was not appointed and ordained in* Paradise.

To this they readily give *Answer*, That it doth no more lessen the due esteem of Marriage, to say, *it was not ordained in Paradise*, than to say, It shall be no Ordinance in the Kingdom of Heaven, after the Resurrection of the Dead, which Christ hath plainly taught us, *That the Children of this World Marry and give in Marriage, but the Children of the Resurrection marry not, nor give in Marriage, neither do they dye any more.* From all which some gather, That Marriage is an Ordinance of God, as a Remedy for Death; for if Marriage were not, Mankind could not be preserved upon Earth, in the regular and due way as God hath appointed. And it is sufficient to preserve the due Honour and Esteem of Marriage, that it is, without all doubt, the Ordinance of God to Men, during this Mortal state. And since Paradise was no part of this whole Globe of the Earth, it may well enough be allowed, That *Adam*'s state in Paradise belonged not to this World, that is full of Trouble, where *all things under the Sun are Vanity*, as the Spirit of God hath declared by *Solomon*. Nor should it seem strange, that some of the Effects and Consequences of *Adam*'s Fall should be related by *Moses*, before the Cause of it; for this is very usual and common in all Writers, yea, *Moses* useth the same Method a little after in the same Book of *Genesis*, for in the tenth Chapter he telleth of the *several Tongues of the Children of* Noah; and yet in the beginning of the 11th Chapter following, he telleth, *That the whole Earth was of one Language*, and so proceedeth to tell what was the Cause or occasion of the dividing of the Languages.

Another Mistake that many fall into is, *That the six days of the World's*

World's Making, were Natural Dayes, such as our common Dayes from Sun setting to Sun rising again. But as both *Origine* and *Augustine*, and many others have well observed, it could not be natural Dayes, for there was no Firmament till the second Day, nor dry Earth till the third day, nor Sun, Moon or Stars till the fourth day; and therefore these Dayes were not common Natural Dayes, but are mystically to be understood; for God called the *Light* Day, and the *Darkness* he called Night, and therefore every one of these six Days is Light, and not the precise time of twenty four Hours betwixt sun and sun.

And whereas it is said, *Gen.* 2. *That God planted the Garden Eastward in* Eden, many Translators do translate the word, *from the Beginning*, from whence *Jerom*, and others do conclude, That *Paradise*, or that Garden was no part of this visible World or System; for the most glorious part of this visible System is the Firmament, Sun, Moon and Stars; and the Firmament was made the second Day, and the Sun, Moon and Stars the fourth day.

And they do as greatly Err who say, *This visible World was made of Nothing*; for as no place of Scripture saith so any where, but doth contradict it, so it is a most improper manner of Speech, seeing of Nothing nothing can be made; for Nothing is no cause of any thing: Whatever is a Cause, must have some Being it self.

And as concerning the Making of this World, *Moses* giveth us the Account, *How that the Earth was without Form, and void*, in the Hebrew it is *Tohu va Bohu*, and in the Septuagint it is *Aoratos*, i. e. *Invisible*, according to which it is said, *Heb.* 11. 3. *Things that are seen, or Visible, were not made of Things Apparent.* So that this whole visible World did proceed or come from some-what Invisible. And we ought to distinguish, according to Scripture, betwixt things Created, Formed and Made: Things made pre-suppoſeth Things Formed; and Things Formed pre-suppoſeth Things Created, in the greatest Propriety of Speech (altho' at Times the one is put for the other) And tho' Things Created have no Cause but God Almighty, yet they are not properly said to be of *Nothing*; for *Of Him* (to wit, God) not as a Material, but an Efficient Cause) *and Through Him, and To Him are all Things.* But why the Earth that God Created (without any Præ-existent Matter) came to be *Without Form*, and *Void*, deserveth a serious Consideration.

And whereas it is said in Scripture, *That the Earth was Cursed for Man's*

Adam's ſake; ſome run ſo far into the Extream of an Allegory, that by the Earth that was curſed, and was to bring forth Thornes and Thiſtles for Mans ſin, the outward and viſible Earth was by no means to be underſtood, not in any tollerable ſence or reſpect, alledging, *That Thornes and Thiſtles being a part of the Creation, are good Creatures after their kind, as other Herbs and Vegetables*; and therefore by the Earth that was curſed they will have only to be underſtood Man's own Earthly Nature. But this proceedeth from great Ignorance; for at this rate they might as well ſay, the Frogs and Lice, with other Plagues and Judgments inflicted upon *Pharoah* and the *Ægyptians*, were only within them, and not without them, for Frogs and Lice are a part of the Creation, as other Animals are. But firſt it may be queſtioned, Whether all Vegetables and Annimals, that are now in being, were created or made upon the Earth, before *Adam's* Fall, or only the more perfect ſort of Vegetables & Animals? for it is certain that Mules were not from the beginning, being generated of an unnatural Mixture of a Horſe and an Aſs? But *ſecondly*, waving that part of the Queſtion, Whether Thorns and Thiſtles did grow on the Earth before *Adam's* Fall, it is moſt certain that Barrenneſs and Unfruitful Seaſons came as Judgments upon the Earth for mens ſins; for the Scripture declareth, *That God turneth the fruitful Land into a barren Wilderneſs for the ſins of Men that dwell therein*: and Experience proveth it, That the Land of *Judea* is not near ſo fruitful as formerly it was; and it is the Nature of barren Ground to bring forth Weeds, Thiſtles and Thornes, and other unprofitable Vegetables, that are good for little but to be burnt. And whereas God ſaid to *Adam*, *Thornes and Thiſtles ſhall it bring forth unto thee*; it holds forth, That even ſuch a part of the Earth, as *Adam* ſhould labour to bring forth Corn for Bread, ſhould together with Corn bring forth plenty of Weeds, as Experience fully proveth. And as the Frogs and Lice that were ſent to the *Ægyptians*, were the Works of God, (but as the Effects of his Wrath & Diſpleaſure) ſo the like may be ſaid of the Thornes and Thiſtles that theſe parts of the Earth, (which Man was to have Tilled) were to bring forth, as they are the Works of God, ſo they were the Judgments of God, and the Effects of his Wrath; as the like may be ſaid of great Devaſtations by Floods, Thunder, Lightning, Earth-quakes, *&c.* All which, tho' they have no Moral Evil in them, yet are the Judgments of God inflicted

flicted on men, because of sin; yea, what are all Diseases but Judgments and Corrections from the Hand of God, which though they have no moral Evil in them, yet have in them an evil of Punishment, and so have Frogs, Lice, &c. all which are parts of the Creation, as well as Thornes and Thistles. Therefore it is certainly a great and hurtful Error for any to hold, *That the outward and visible Earth was not Cursed for Man's sake*; the which Curse returned unto Man; for seeing Man's Body is a part of the Earth, it did also partake of the same; hence come the many Diseases upon the Body of Man, that partly take their Rise from the Fruits of the Earth, which Man eateth and drinketh. And these also, as well as his Earthly Thoughts and Desires, and Lusts, are a part of these Thorns and Thistles that the Earth bringeth forth unto him.

Error 11. *That* Adam *and* Eve's *Fall and Sin, with the Woful Effects and Consequences of it, did only concern themselves, but that no Damage did come to their Posterity thereby, nor any Defilement of Sin or Depravation and Corruption of Mans Nature is derived from* Adam *unto them; but that Infants universally come into the World (out of their Mothers Belly) pure and undefiled, and in all respects the same as if there had been no Sin nor Fall.*

Confut. This is certainly a great and hurtful Error, contradicting not only the Scriptures Testimony in many place, but also manifest Experience; for we find too generally, That the Nature of Children is corrupted from the very Womb, and that great abundance of bruitish Lusts and Inclinations have too much place in them before they arrive at the Years of Discretion, so as to have the due Exercise of sound Understanding, to judge betwixt Good and Evil, or of a free Choise of Will, either to imbrace the Good or refuse the Evil; as also that great Aversion and Unaptness that we find in Children generally, even when Parents take great Paines upon them, to give them a Godly and Religious Education, to imbrace the way of Virtue, and of a Godly Life; and on the contrary, a great Readiness in them to follow evil Wayes and Courses. All which do manifestly demonstrate, from sad Experience, the Defilement and Corruption of the Nature of Man in Children, and that they need to be renewed, washed and sanctified, and spiritually born again, before they can enter

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into the Kingdom of God; for if Children were ſanctified from the Womb, and that all Infants were Saints, while Infants, ſurely more of it would appear in them, than doth, and the ſavour of the divine Life (which is in all that are ſanctified) would be more ſavoured in them, by all who have a ſpiritual Diſcerning & Savour in themſelves; but the contrary is ſo far true, that in moſt of Children, before they paſs the Years of Infancy, many Godly Parents find and obſerve, yea, and feel that in their Children, which is cauſe of ſorrow and grief unto them, and of great Humiliation, to ſee and find ſo much of the bruitiſh Nature prevail in them, as moſt frequently doth; ſo that the very firſt Inclinations that appear in many Children, not paſt the Years of Infancy, are to lye, to ſteal, to fight and ſpeak unſavoury words, which they are more ready to learn than what is good.

Next, As to the Scriptures Teſtimony, it is plain, *That in* Adam *all dye, and that by that One Offence, Judgment is come upon all unto Condemnation.* And *David* doth plainly acknowledge, *That he was ſhapen in Iniquity, and in Sin did his Mother conceive him,* Pſal. 51. 5. And therefore our Fleſh that we receive from our Parents, is called by *Paul,* Rom. 8. *The Fleſh of Sin*; for he ſaid, *God ſent his Son in likeneſs of the Fleſh of Sin* (ſo the *Greek*) and that under the Law the fore-skin of the Fleſh in Infants was to be cut off by Circumciſion, and an Offering was to be made for them; and the Mother doth ſufficiently prove the Defilement of Nature in them, and that a Principle or Seed of Sin and Evil is lodged in them; which even *Plato* a Heathen Philoſopher did acknowledge, ſaying, *There was an ingrafted or innate Evil in men,* τὸ κακὸν ἔμφυτον. Nor is it a ſufficient Argument againſt the Doctrine, becauſe it is difficult to many to ſatisfie their Reaſon how this Defilement or Corruption is conveyed from *Adam,* and other intermediate Parents, to the Children; for there are many other things that are true, and neceſſary to be believed and acknowledged by all, and yet all, or perhaps moſt cannot ſatisfie their Reaſon about them.

But for the better clearing of this weighty matter, let the following particulars be well conſidered.

1*ſt.* The Soul of Man receiveth not its being by Humane Generation or Conception in the Womb, but is created of God; for Men, according to the Soul or Spirit, are the Off-ſpring of God, and God is their Father.

2*dly*. According to our Original State and Condition, God made Man Upright, *i. e.* the whole Mankind contained in *Adam*, and which is commonly called [*Adam*] in Scripture, *but I my found out many Inventions*, Eccles. 7 29.

3*dly*. As we dyed in *Adam*, so we sinned in *Adam*; for Death being the effect of Sin, we could not have dyed in him, if we had not sinned in him; and if we sinned in *Adam*, we were contained in *Adam*. But as for that subtil and unintelligible Distinction, That our Souls were contained in *Adam*, not formally and actually, but virtually, or not having a formal or actual, but a virtual Existence, it is more safe to let it alone, and hold to the words of Scripture, especially seeing they who talk of that Distinction, of a *Virtual* and *Formal*, or *Actual Existence*, can hardly make it intelligible to any, far less to vulgar Capacities, who are not acquainted with Philosophical and School Distinctions. It may be plus to understand, how as *Levi* paid Tythes in *Abraham*, being then in his Loyns, so we sinned in *Adam*: As also, that Example in Scripture, of the Root and Branches; for *Adam* being the common Root and Head of Mankind, the Root being defiled, the Branches that remained in him could not but partake of the Defilement and Seed of Evil, being sown in Man at his Fall; it is not uneasie to understand how it hath been conveyed downwards to his Posterity, the which is called in Scripture, *The Seed of the Serpent* whose Head the Seed of the Woman, Christ Jesus, was promised of God to bruise; and therefore Men generally have that Seed of the Serpent in them: And how have they received it, but by the Fall in *Adam*? For many evil Inclinations and Lusts begin to appear in Mankind before they are aware, or have a due Understanding and Discerning to judge betwixt Good and Evil.

It is but a weak Objection that some make, saying, *How could so many Thousand Souls, as do belong to* Adam's *Posterity, be contained in him?* For such do not consider nor understand, that Souls being Spirits, and not Bodies, do not croud and jostle for room, as Bodies do. And it is as easie to understand how all the Souls of *Adam*'s Posterity could be contained in him, as the two Nations of *Jacob* and *Esau* were contained in the Womb of *Rebecca*, or how the Souls of *Jacob*'s Sons, and Sons Sons, that came out of his Loyns, were contained in him, according to *Gen.* 46. 26. for if they came out of his

Loyns

Loyns, they were formerly in him; as also, how a Legion of unclean Spirits were in one man, which Christ did cast out, and seven unclean Spirits or Devils out of *Mary Magdalen.*

Nor hath that other common Objection, that many think so strong as if it were unanswerable, any great weight, *That they see not how the Souls of* Adam's *Posterity, that were contained in him, could or did consent with him, or had any Knowledge thereof, seeing they retain not any Remembrance thereof.* For as we do not remembr that we sinned in *Adam*, by acting with Knowledge or Consent, so nor do we remember that we were in him at that time, any more than *Levi* remembred after he was born, that he was in the Loyns of *Abraham*, or paid Tythes in *Abraham* to *Melchisedeck*; which yet the Scripture plainly affirmeth. And how many sins do men forget, which they have committed in their own Bodies and Persons? It is therefore no wonder that they have forgot what they were, or what they did in *Adam.* It is sufficient to evince our sin and dying in *Adam*, that we have felt strong Inclinations and Lustings to Evil in our Souls, preventing the due Exercise of our Understanding and Will, that could not have come into us unless by our knowledge and consent, altho' we cannot remember the time and place, and other circumstances, when evil began to get entrance into us. For who can tell the particular time when the Seed of Evil was sown them, since they came out of the Mothers Womb? Hath not every one rather found it in them, preventing all Knowledge or Remembrance of its entrance, and that *The Imagination of Mans Heart is Evil from his Childhood*, or *Injancy*, as the *Hebrew* word doth bear it, Gen. 8. 21. and as *Arias Montainus* doth Translate it, *a putritia sua.* But it is a most absurd and unreasonable Principle asserted by some, *That the Souls of all* Adams *Posterity are guilty of* Adam's *Sin, and defiled therewith by a bare Imputation, without any real Existence, Knowledge or Consent on their part.* compare with *Prov.* 22. 15.

4ly, The Effect of *Adam*'s Sin did not extend so far to *Adam*, as finally and irrevocably to cast him out from all capacity of being restored; for after *Adam* sinned, the Sentence of Death was past on him, and he was drove out of the Garden to the Earth, but he was not cast into Hell Fire, which is the second Death. And therefore seeing the Effect of *Adam*'s sin did not extend to *Adam* himself to a

final and irrevocable Loſs, nor to Hell Fire, and Puniſhment that Devils and Wicked Men are to undergo at the Day of Judgment; neither doth it ſo extend to Infants, or any part of Mankind, ſimply for *Adam*'s ſin, ſo as that any ſhall be finally condemned for the ſame. And conſequently none dying in a ſtate of Infancy do periſh, or ſhall be loſt ſimply for that firſt ſin; for as Chriſt hath plainly taught, *The Condemnation of the World, is not ſimply that men ſinned in or with* Adam, *but that Light is come into the World*, after that Death and Darkneſs is come upon them, *and men love Darkneſs rather than Light.*

5*ly*. But what is Gods Way and Diſpenſation towards all ſuch who dye in a ſtate of Infancy, as many Thouſands ſo dye, ſeeing they are not fit nor qualified for entring the Kingdom of God, without being renewed and born again, and ſeeing to be renewed and born again, or to be ſanctified and cleanſed from all Sin and Defilement, and to be made Holy and Righteous, and repleniſhed with all divine Virtues and Fruits of the Spirit, requireth our joynt concurrance, as *Faith* and *Obedience*, to work together with God, and Chriſt, and the holy Spirit. And that Children, while in a ſtate of Infancy, that know not the Right Hand from the Left, ſeem not capable to act or work in order to their Sanctification, Is a Difficulty that doth generally pinch and ſtraiten all to anſwer it. Let it therefore ſuffice at preſent, to ſay, God hath wayes to deal both with Young and Old, and to diſpoſe of them, according to his great Mercy, Goodneſs and Long-ſuffering, far beyond what the wiſeſt of men are able to conceive or comprehend. And ſeeing the *Love, Mercy, and Long-ſuffering of God* is extended unto all, and God hath ſo manifeſted his Love, that *He hath given his dear Son Chriſt Jeſus to taſte Death for every Man*, and that ſuch who dye in Infancy are a very great and conſiderable part of Mankind, it is moſt equal and convenient for us to judge Charitable of all dying in a ſtate of Infancy, or who have had but little time to live in the World, and have been as the Graſs that is mown and cut down before it be near ripe, even as when in the Bud, and who are taken away in the Morning, as it were, of their Day, that the *Moſt infinitely good, gracious, merciful, wiſe and juſt God*, dealeth ſo with all ſuch, as to ſupply the preſent Defect and want of Time, and other weighty Circumſtances denyed unto them, that others have plentifully had, after ſome ſufficient

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manner, that shall abundantly clear the *Universal Love, Goodness, and Long-suffering of God*, together with his *Wisdom, Justice, Faithfulness and Power*, and all other *His Divine Perfections, Attributes and Excellencies*; for *All the Wayes of God are most Equal, and Wayes of Truth, and his Tender Mercies are over all his Works.*

6ly. It is manifest, both from Scripture and Experience, That the Seed and Principle of sin and defilement, conveyed both from *Adam*, and other intermediate Parents, hath had greater place in some than in others of Mankind. Hence it is that the Posterity of *Cain* was more defiled than that of *Seth*; and the Posterity of *Ishmael* and *Esau*, more than that of *Jacob*; and the *Moabites, Ammonites* and *Cananites*, with the adjoyning Nations, were more defiled in their Seed and Posterity than the *Israelites*; therefore God did forbid the holy Seed of *Israel* to mix with them in Marriage; and an *Edomite* was not to enter into the Congregation of *Israel* (*viz.* by Marriage) until the fourth Generation; nor a *Moabite* until the tenth. And though there was great Defilement in the Line of *Israel*, yet because it was not generally so defiled as that of the other Nations, it was called *Holy*; and the Children of Unbelievers are called *Unclean* by *Paul*, but the Children of Believers (where both or one of the Parents believe) are called *Holy*, because that the holy Seed that is in them is not so vailed and loaded generally with sin, as it is in the Children and Posterity of Unbelievers; and our Experience proveth, That some Children are born into the World with excellent Inclinations to Wisdom and Virtue, that soon appear in them, far beyond others. But this, and many other things relating to this Head, are to be left to the Lords further Opening, which he will do in his good time; for he will cause his Light to shine more & more unto the perfect Day.

And as the denying, That *Adam*'s Posterity partake of any Seed or Principle of Sin and Corruption, by *Adam*'s Fall, together with the woful Effects thereof, is a great Error, so it is very hurtful, and of very evil consequence to entertain it; for it makes People think less evil of themselves than they should, and so tends to make them proud: And as it is not good not to see the Root of a Disease, so nor is it good, but hurtful, not to see nor understand the root and beginning of our Misery; but the true sight and knowledge of our fall and loss in *Adam*, and of that Seed and Principle of Sin and Lust, called, *The Old Man*, in Scripture, conveyed to us by the Fall, doth really

really tend to humble us, and excite us the more earneſtly to contend againſt ſin, knowing, that the longer it hath had place in us, and the more deeply it is engrained in our Nature, it is requiſite we ſtrive with the more force, and uſe the greater Diligence to overcome it. Beſides, it hath this other evil Tendency, that if it be believed *That Children are born clean and pure, and partake of no hurt or damage by* Adam's *Fall*, as the *Pelagians* of Old, and ſome of late believe, it makes Parents, who do ſo believe, ſlack and remiſs to uſe due Nurture and Diſcipline towards their Children, and to fall ſhort in giving them due Education; for if there be no wild and bruitiſh Nature in Children, there need no Pains to be taken upon them to ſubdue it in them; all which is of bad Conſequence. Nevertheleſs, it is to be acknowledged, that ſome Children have very good, and virtuous, yea, and pious Inclinations from their Childhood, through the great Mercy of God, yet accompanied with ſome Imperfections, that ſufficiently declare, that generally, more or leſs, *Adam*'s Poſterity have ſuffered great Damage by the Fall. And that *John the Baptiſt* and *Jeremiah*, or any others, as *Moſes*, *&c.* were ſanctified from the Womb, being rare and extraordinary Caſes, doth plainly evince the general Corruption that hath ſeized on *Adam*'s Poſterity. Nor is it to be allowed that any one born of a Woman, hath been born clean and free of all Stain and pollution of ſin, in all reſpects, but only our Lord Jeſus Chriſt, who was born of a Virgin, and made like to us in all things, but without all ſin.

Error 12. *That the only means of Mens Salvation is the Light of Chriſt, the living Word in them, only as it convinceth of common Sins, and inſtructeth men univerſally of common Duties in a way of common and general Illumination that is common to all Mankind*, whether called Jews, Heathens or Chriſtians. *And that the ſaid common Illumination and Law writ in the hearts of men univerſally, is the only Goſpel, and the All and Whole of it, and the New Covenant and Power of God unto Salvation in the full extent of it, without all reſpect to Faith in Chriſt come in the Fleſh*, &c.

Correct. Although it is worthily granted, That Chriſt is the Light of the World, and doth lighten every Man that cometh into the World with a divine and ſupernatural Light, that is of tendency unto

unto Salvation; and that Christ the Light of the World, who lighteth every Man, is a sufficient Saviour; yet his inward Coming and Appearance in mens Hearts is not to be set in Oppolition to his Outward Coming in the Flesh, as he dyed for our sins and rose again for our Justification, and is exalted at the Right Hand of God to be a Prince and a Saviour, and who ever liveth to make Intercession for us, and is our Advocate with the Father. And though Christ the Light be one, yet he hath divers wayes and manners of divine Illumination, whereby he enlightneth the Hearts and Souls of men. Hence God is called in Scripture, *The Father of Lights:* And as the High-Priest under the Law did bear on his Brest *Urim*, i. e. *Lights*, and *Thummim*, i. e. *Perfections*, who was a Type of Christ, our heavenly High Priest, made higher than the Heavens, so Christ Typified thereby hath the *Urim & Thummim*, i. e. *Lights* and *Perfections*; which he distributeth variously to the Children of Men, according to their several States, Conditions and Capacities; and therefore though the Light be one fundamentally and radically, yet it brancheth forth into divers Properties, and Operations, and Manners of Workings; and as it is received, followed and obeyed, it hath its divers Perfections, answerable thereunto. And therfore all faithful *Christians* are otherwise enlightned than either *Jews* (*viz.* who are not *Christians*) or *Turks*, or *Heathens*, be they ever so faithful or upright in the state they are in; for all true *Christians* have such a divine Illumination from Christ, as doth illuminate their Hearts and Understandings, to understand and believe That great Mystery of Godliness, *God manifest in the Flesh*, or Christ come in the Flesh, of the Seed of *David*, the Seed of *Abraham*, as he dyed for our sins and rose again for our Justification, and is gone into Heaven, and there doth appear in the Presence of God for us. And who are thus enlightned and quickened to know Christ, and believe in him as he dyed for them and rose again, they have a good understanding of the Love of God, and of Christ; and the Mystery of Christs Death, Resurrection, Ascention, Intercession, *&c.* is inwardly opened and revealed unto them.

And so, Christ thus revealed, known and believed in, both as in respect of his inward and outward Coming, is the Foundation of their Faith, Hope, Love and Obedience, and all *Christian* Virtues; and the Love of God and Christ, as it is so known and believed, to wit, as God gave him to dye for us, *&c.* and as he most freely and willingly

willingly offered himself, is a most excellent Motive or moving Cause and Inducement to love God and Christ, and also of our whole Obedience. And to whom soever this Knowledge and Faith of Christ doth come, (which cometh not by bear Hear-say or Report, but by the Working of the mighty Power, which raised Jesus our Lord from the Dead) there doth accompany greater Grace and Power, to incline to Love and Obedience, all *True Christians*, than what any of the most upright of either *Jews* or *Gentiles*, who have not the Faith of Christ crucified and raised again, are Partakers of. Hence we read in Scripture of the *Manifold Grace and Wisdom of God*, and the *Diversity of Operations, Administrations and Dispensations of divine Gifts*, but *One God, One Lord, and One Spirit*: And though that common Illumination of God and Christ, that is universal to Men, be really Divine and Supernatural, and so good and excellent in its kind, and hath a preparatory Tendency to eternal Salvation, yet it doth not save with eternal Salvation any who remain only under it, and proceed no further, so as to witness that more special and peculiar Grace and Illumination, proper to true *Christians*; for no Illumination is able to save fully and perfectly with Eternal Salvation but that which giveth the Knowledge and Faith of Christ crucified and raised again, and doth open and reveal the Glory of Gods Love, Wisdom, Power and Justice, in giving his Son to dye for us, and raising him from Death, to be a *Prince* and a *Saviour* unto us.

And though it may and ought to be well granted, *That the Gospel is preached in every Creature under Heaven in some measure or degree*, and also, *That the Gospel Seed and Principle, even the Word of Faith, is nigh to every one, and in every one*; yet it is not so fully revealed in every man, as doth at once sufficiently reveal the whole Mind, Council and Will of God concerning mens Eternal Salvation and Happiness; for Christ hath been the Mystery hid from Ages and Generations, *viz.* in great part from the generality of Mankind, who have had that common divine Illumination, and yet have not duely and sufficiently known him: And whoever did know him, as such, in any Age or Generation, as many did, even from the beginning of the World, they had that Knowledge and Faith of him by special Grace and Favour, and by special Revelation. And as for that common Illumination that is general and universal unto all Mankind, it is more Legal than Evangelical, and doth more belong to the Law and

and first Covenant, that to the second; and therefore is not the Only Gospel, nor the all and whole of it, but at best some low and small Manifestation of the Gospel, that yet is of excellent Service to all who are faithful under it, so that they cannot perish; and it is that which *Paul* calleth the *Law, that is a School-Master, that leadeth unto Christ*: and as *John* outwardly was a Fore-Runner of Christ as he came outwardly in the Flesh, to prepare the Way before him, so this General and Common Illumination of Christ, to all who faithfully Obey it, is a Fore-Runner to prepare the Way for that more special Illumination and Revelation of Christ given to all true *Christians*, that doth open unto them that great Mystery of *Christ come in the Flesh, His Death, Resurrection, Ascention, Intercession*, and as God hath appointed him *to be the Judge of the Quick and the Dead*, even the Man Christ Jesus, and constraineth the Hearts of all *True Christians* the more abundantly, and with a more excellent and pure Degree of Love & Obedience to love & serve God and Christ, than what any of the most Upright *Gentiles*, in their meer *Gentile-state* did attain unto. And therefore though *Cornelius* was in a good state, as to God, before *Peter* was sent to preach to him the *Faith of Christ crucified*, yet he was not to rest in that state, but to be perfected by the Faith and Knowledge of *Christ crucified*, by which he received the Holy Ghost, and the Assurance and assured Knowledge of the Remission of his Sins by Christ, and of Eternal Salvation by him; therefore the Angel told him, *That* Peter *should preach words to him, by which he and all his House should be saved*, see *Acts* 11. 14. And as the Light of Christ within is not to be set in Opposition to Christ without, as he came in the Flesh, so as to make void either the great End and Use of his Coming, or the living Faith and Knowledge of it, so nor is it to be set in Opposition to any of these sub-ordinate outward Helps and Means of Gods appointment, for the furthering and promoting the Work of our Salvation and Perfection, as Preaching, and Reading in the Holy Scriptures, Conference, Vocal Prayer, *&c.* and all external and corporal Exercises of Religion, as performed with the Heart and Soul, from the inward Principle of the Divine Life, Spirit and Power inwardly revealed.

And as the Law of God is writ in the Hearts of men universally, it is not the Law of the New-Covenant; for the Hearts of most men, yea, of all unsanctified and unrenewed men, are stoney Hearts, and not Hearts of Flesh; and therefore the Law, as such, and as writ

on these stoney Hearts, is the Law of the first Covenant. And even the *Law within the Gentiles*, who have not the Faith of Christ crucified, is distinguished by *Paul*, from *Faith*, and the Law thereof; *And this is that Law, which* (according to *Paul*) *stoppeth every Mouth, and maketh all the World guilty before God*, until the Faith of Christ be revealed. And who are under the Law, and obey it, according to what their Ability doth reach, *They are held there as in a Custody, or place of Safety, as the Man-slayer in the City of Refuge*, in the time of the Law, *till the Faith come to be revealed.*

And whereas *Paul* saith, *That the Gospel is the Power of God unto Salvation*, he doth not mean, that it is the Power of God simply and abstractly considered, without all Doctrine and Doctrinal Knowledge and Faith of *Christ crucified*, (as some very falsly imagine,) but as that Power doth discover it self in the *Evangelical Doctrine* and *Doctrinal Knowledge* and *Faith of Christ*, *as he came in the Flesh, was born of the Virgin, dyed, rose, ascended*, according as the four Evangelists have declared of him, and the Prophets propheſied of him, as he was so to come; therefore when the Angel preached Christs Birth to the Shepherds, *Luke* 2. 10. he said, *Behold! I bring you good Tidings of great Joy, which shall be to all People* (even as the Word *Evangel*, Englished, doth signifie *Gospel*) *for unto you is born this day in the City of* David *a Saviour, which is Christ the Lord.* And that this is the true sence of *Paul's* words, is clear, that he saith, *The Gospel is the Power of God unto Salvation, to every one that believeth.* And he who rightly believeth, he doth believe that Christ is come in the Flesh, of the Seed of *David*, the Seed of *Abraham*, the promised Seed of the Woman, who was to bruise the Serpents Head. And thus Faith, altho it usually cometh by Hearing and Preaching Christ crucified, yet it is not wrought in any by the bare Hearing or Preaching, but by the mighty Power of God that raised Jesus from the Dead, and conformeth every one to Jesus who hath it. And as the Law had its Doctrines, Precepts and Ordinances peculiar to it, so the Gospel hath its Doctrines, Precepts and Ordinances peculiar to it, and therefore is no Dumb or Mute Gospel, as some have called it. And of these Doctrines, That of *Christ who dyed for our Sins, and rose again, and is ascended, with all the blessed Effects, Benefits and Fruits of the same, and all spiritual inward divine Blessings and Graces, wherewith God blesseth us in him*, and that our Faith should be in him, and in God as he hath thus given us his Son, and our Love

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and Obedience to God and Christ, as flowing from such Faith, are of great and special Note.

Error 13. *That there are no distinct inward Dispensations and Ministrations of Light, Grace and Spirit, but One only given to all men, whereby all who are faithful and obedient under it, are eternally saved, though they have no Knowledge nor Faith of Christ, as he came in the Flesh, and dyed for our Sins, and rose again, and is gone into Heaven, and who maketh Intercession for us.*

Correct. The falshood of this Error is sufficiently discovered and reproved, by what is already said in answer to the twelfth particular, and therefore I shall not need to enlarge upon it here, only take notice of these few Particulars following. 1*st*. That the Law and Gospel, or first and second Covenant, not only in respect of Outwards, but even in respect of Inwards, are really distinct Dispensations, according to 1 *Cor.* 9. 17. *Ephes.* 1. 10. 3. 2. *Col.* 1. 25. *Gal.* 3 21, 22, 23. *Rom.* 10. 5, 6, 7, *&c.* 2*dly*. That some had a measure of sincerity and Uprightness under the Law or Legal Dispensation, both of *Jews* and *Gentiles*, who had not the Knowledge and Faith of Christs Death and Resurrection, and all such were in a state of safety for that present time, so that had they dyed in that state (supposing that they had not the Knowledge and Faith of Christ crucified and raised again) they could not have perished, even as the Man-slayer was safe in the City of Refuge, until the Tydings of the Death of the High-Priest came unto him, and then, but not till then, he was at liberty to return to his antient Inheritence and Dwelling place; A Figure of this great Mystery. And this state of Safety under the Law or first Covenant, where men had or now have Faith in God as Creator, and blessing them with the common Mercies and Blessings of Creation and Providence, and Love and Obedience to him, as such, without all Knowledge and Faith of Christ crucified and raised again, *&c.* may be called the common and general Salvation that all men have been, and are called unto, according to that common Illumination; but that which all true *Christians* are called unto, is that more special Salvation, proper and peculiar to Believers in *Christ crucified, &c.* The which Distinction is made by *Paul*, who saith, *That God is the Saviour of all Men, but especially of them who believe*, 1 Tim. 4. 10. The first more common and

general Salvation doth begin a good Work in them, who are faithful under the same (though having divers Weaknesses and Imperfections, (*for the Law or first Covenant maketh none perfect*) and may be said to be the beginning, by way of preparation, and the second more special and peculiar Salvation doth Perfect it, and is the Perfection thereof, even as Gold is the Perfection of Silver, and all other Inferiour Mettals, and the Corn that is ripened is the Perfection of Corn that is in the green Blade or Ear.

But if any object, *This is to suppose a middle State betwixt these that are Wicked, and faithful Christians.*

I answer; What is said by way of Supposition or Hypothesis, doth not infer any positive Conclusion; but to suppose a middle state of some (betwixt these who are perfected in Wickedness, and these who are Perfected in the Faith of Christ) who have not the Faith and Knowledge of Christ crucified revealed unto them, is far more charitable and rational, and more agreeable to the Nature and Attributes of Gods great Mercy and Love, than to conclude, (as too many most rashly and uncharitably do) *That all such* Gentiles, *however so diligent they have been or are to live up to that common Illumination, are finally and irrevocably lost and damned*; or on the other hand, to conclude, that any are saved and perfected with Eternal Salvation and Happiness, without all Knowledge and Faith of Christ crucified and raised again, which the Scripture doth lay so great stress and weight upon; The which middle state is for some time only, until the Faith of Christ be revealed unto these Souls, when, where and how God shall be pleased to reveal it, and by what means and helps, unknown to us, for we know but a part of his Wayes. Nor doth this in the least favour the *Popish* Doctrine of *Purgatory*, nor yet that called by some *Limbus Patrum*. But waving altogether the aforesaid Hypothesis, I do positively affirm, according to Scripture, That Eternal Life and Salvation is only to be had through the Faith and Knowledge of Christ crucified and raised again, and love and obedience to him, as such, as the Mystery of him is inwardly revealed and savingly applyed to mens Souls by the Light, Life and Spirit of Christ in them. And although that God giveth this Knowledge and Faith of Christ ordinarily and commonly by means of outward Preaching and Hearing, or Reading in the holy Scriptures, yet I nothing doubt of it, but that God hath inwardly revealed it to divers, without the outward means and helps

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of either Preaching or Reading in the holy Scriptures, yea, before any part of Scripture was; for who taught it to *Abraham*, *Job*, and many others, yea, and our first Parents after the Fall, but God and Christ by the holy Spirit in their hearts?

Error 14. *That the faithful* Heathen, *who hath not had Christ as he suffered for us in the Flesh, dyed and rose again, &c. outwardly or inwardly preached or revealed to him, by means or without means, is as good and perfect a* Christian *as he who hath the greatest Knowledge and Faith of Christ crucified, though received by divine Revelation.*

Error 15. *That the Preaching of Christ as he came in the Flesh, dyed, rose and ascended, is no necessary part of the* Christian Doctrine, *nor any Gospel Doctrine, and is in no wise needful to be preached in these latter Ages, being only proper to the Age and Days of the Apostles. The only needfull Knowledge of Christ now, is to know him only as the Word, Light and Life in us, but all other Knowledge of him, as he came in the Flesh without us, and of what he did and suffered, and of his outward Resurrection and Ascention, and Mediation for us in Heaven without us, is but to know Christ after the Flesh, which* Paul *rejected as a thing unprofitable: The only needful thing is to know him born in us, crucified in us, raised and ascended in us, and mediating and interceeding for us in us; and that all Meditation of Christs Passion, Death, Resurrection, Ascention, &c. and of what the four Evangelists declared of him, is of little value or profit to such who are spiritual, whatever profit it may be thought to have to beginners.* And to my certain Knowledge, some have compared the Doctrine of Christ as he came in the Flesh without us, *To the Horn-Book that is to be left behind.*

Correct. The Falshood of these two above-mentioned Particulars doth also easily appear, from what is above declared. And if the faithful *Heathen*, who hath no Knowledge nor Faith of Christ crucified and raised again, be as good a *Christian*, *&c.* or indeed be any True *Christian* at all, then *Cornelius* was as good a *Christian* before *Peter* preached Christ crucified to him, as after; and then it was in vain that *Peter* was sent to preach Christ crucified to him, and it was in vain that the Angel told *Cornelius*, *That* Peter *should speak words to him whereby he and his House should be saved* He might have replyed to the Angel,

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He was saved already, and well enough under that present Dispensation he was then in. All which is most false and absurd, and contrary to the Doctrine of the holy Scriptures to assert.

And whereas some have asserted, That *Pythagoras*, *Socrates* and *Plato* and other *Gentile Philosophers*, who had some measure of Uprightness, and were in some measure faithful to what was inwardly revealed unto them, were *Christians*, as *Justin Martyr*, and some other antient Writers have asserted. As I will not positively contradict it, so I do affirm, That if they were real *Christians*, and were worthy of that honourable Name, they had some Faith and Knowledge of Christ, the *Messiah* and Saviour of the World, as he was to come in the Flesh, which it was possible for them to have, by means of their Converse with some of the *Jewish Nation*, among whom the Doctrine of the *Messiah* was generally currant, as he was then to come in the Flesh; and such who had that Doctrine outwardly preached unto them, or conveyed by the Testimony of the holy Prophets, who prophesied of him, and whose Books they might have read, and might also have had some measure of special divine Illumination and Revelation, helping such as were sincere among them, both to understand and savingly to apply by Faith, Christ unto them. But to say, *That the Doctrine of Christ, as he came in the Flesh, dyed and rose again, &c. is no necessary part of the Christian or Gospel Doctrine, and that it was only proper to the Age and Dayes of the Apostles*, Is to preach another Gospel than Christ and the Apostles preached; and if an Angel from Heaven preach another Gospel than that which they preached, *he is not to be heard, but is accursed.* For both Christ and the Apostles preached Christ as he came in the *Flesh*, as well as come in the *Spirit*; and said Christ concerning the Woman that anointed him with the precious Nard or Oyntment, (*Mat.* 26. 12, 13.) *Where-ever this Gospel shall be preached, this also shall be told what this Woman hath done unto me, for she hath done it unto my Burial*; and therefore to preach Christ as he was crucified, dyed, was buried, and rose again, *&c.* is a part of the Doctrine of the Gospel of Christ, and I am sure is no small part of it; and the Gospel of Christ is but One, and is the *Everlasting Gospel* that hath been preached in all Ages of the World in some degree, though not in the same degree of Clearness and Demonstration in the former Ages and Generations before Christ came in the Flesh, as since. And how frequently doth *Paul* in his Epistles mention the Death

Death of Christ, and his Resurrection, and Faith in him who dyed and rose again, in order to Justification and Salvation, and as a principal motive or moving Cause of our Love and Obedience unto God and to Christ, *to live to him who dyed for us*; see these following places, *Rom.* 6. 5, 8. & cap. 8. 34. & 14. 9. 1 *Cor.* 15, 1, 2, 3. 2 *Cor.* 5. 14, 15. 1 *Thes.* 4. 14. & 5. 10. And said Christ to the *Jews*, *If ye believe not that I am he*, (to wit, the promised *Messiah*) *ye shall dye in your sins*, &c. But to them who believed on him, he promised, *That Rivers of living Water should spring out of their Belly*, meaning the holy Spirit that he would give to them that should believe in him. And this Faith was a Belief in him, not simply as the Word, but as the *Word made Flesh*, and as he was then come in the *Flesh*; but this Faith, though commonly wrought by outward preaching and hearing, is no bare external Historical Faith, but an inward spiritual divine living Faith of him, and in him, full of divine Mystery, Virtue and Sweetness, filling the Soul with pure Love to him, and Joy and Rejoycing in him, & powerfully conforming the Soul to him; and such a Knowledge of Christ, though it hath a respect to him as he came in the Flesh without us, dyed and rose again, and is ascended, &c. is not to know Christ after the Flesh, but is a Knowledge of Christ after the Spirit, and is most sweet, savoury and refreshing, and profitable to the believing Soul. And none know, nor can know Christ within them duely and sufficiently, as they ought to know him to be the Word, Light and Life, (as all true *Christians* know him,) but who know him both wayes, *viz.* as he came in the Flesh, was crucified, dyed and rose again, and as he is come in the Spirit, to reveal, open and apply the Mystery of him, as crucified and raised again, &c. to eternal Salvation. And therefore it is a great and dangerous Error, and tendeth to overthrow a great Article of the *Christian Faith*, to say, *It is enough to know and believe in Christ in them, though they have no Knowledge or Faith of Christ without them.* And when *Paul* said, *He knew Christ no more after the Flesh*, it is clear, he meant the carnal Knowledge of him, such as men may have of him, and as he had before he was converted, by a mere carnal and natural Understanding by what men can comprehend in the natural Understanding by what they hear or read of him. And thus many have but a carnal Knowledge of Christ within, and of God and the Spirit, and divine things, holding them in a mere Notion, which is not the true Knowledge of

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him. But the true Knowledge and Faith of Christ, as he dyed and rose again, and is glorified in our Nature in Heaven, as our Elder Brother, as the Mystery of him is inwardly opened and revealed by Christs Light and Spirit in us, and not otherwise, is of great necessity, and of excellent Use and Advantage to the most spiritual & advanced, as well as to Beginners, as is clear from *Paul*'s Example and Doctrine, who preached *Christ crucified, though a stumbling Block to the* Jews, *and Foolishness to the* Greeks, *yet to such as believe and are saved, the Wisdom of God and the Power of God*; and he *counted all things but Loss and Dung in comparison of his Knowledge of Christ, so as to know him and the Fellowship of his Sufferings, and the being made conformable to his Death, and to know the Power of his Resurrection*: All which hath a respect to the Knowledge of him as he dyed and rose again without us, as the Mystery of him is inwardly revealed, opened and applyed to the Soul by the Spirit. And though the bare natural Meditation of Christs Passion, Death, Resurrection, Ascention, *&c.* as performed only by the meer natural Power of the Understanding, as assisted by bare Hearing or Reading, is unprofitable; yet the spiritual Meditation thereof, as performed by the help of Christs Light, Life and Spirit inwardly revealed, is both very necessary, profitable and comfortable, and hath a very great and exceeding force and influence upon us to bring forth in us a Conformity to Christ in us, as also the *Christian Virtues* of Love, Patience, Humility, Resignation, *&c.* and is of great Service to the most Advanced.

Error 16. *That Christ without us, and all that he did and suffered was but a Figure, Type, Vail and Shadow of what he doth and suffereth in us.*

Error 17. *That there never was nor is any other Necessity and Use of Christs outward Coming, and Obedience and Sufferings, &c. but to be our Example, to imitate him in the like Obedience, Patience, &c.*

Correct. Although it is readily to be granted, That in many things which Christ both did and suffered without us, there is a manifest Analogy and Similitude betwixt what he did and suffered without us, and what he doth and suffereth within us, yet it is hard to demonstrate an Analogy in all things, and if it could, it doth not prove that Christ either in all or any things that he did or suffered, was a

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Figure, Type, or Vail of what he doth or ſuffereth in the Saints, far leſs only a Type, Figure or Vail; for what he did and ſuffered in his own Body and Perſon was of the greateſt weight, and all that we do or can enjoy of Chriſt in us, and of what he doth or works in us, is but the effect, fruit and benefit of what he hath done & ſuffered for us without us. And Chriſt, as he was offered up on the Croſs for our ſins, and humbled himſelf to Death for us, was that great Propitiation and Sacrifice of Attonement for our ſins, that made Peace for us, and quenched the Wrath of God, and made Reconciliation unto God for us, and was figured and typified by the many Offerings and Sacrifices, and other Rites and Symboles under the Law, which had no Virtue of themſelves to take away ſin, but as the Faith of Believers reached through them to Chriſt, the Subſtance, and that one Offering that was to come in the end of the World, *by which One Offering, he hath forever perfected them that are ſanctified*, as the Scripture declareth. And though Chriſts Fleſh is called in Scriptute, *The Vail*, as where it is ſaid, *Heb.* 10. 20. That *Chriſt hath conſecrated for us a new and living Way, through the Vail, that is to ſay, his Fleſh*, yet it is not ſuch a Vail as the Vails of the Law, but of more excellent and abiding Uſe and Service; for by the Vail of his Fleſh, wherein he humbled himſelf, and was Obedient to the Death of the Croſs, as by a moſt lovely and coſtly Skreen, the hot Anger & Wrath of divine Juſtice was turned away from us, and diverted: And as our Faith is exerciſed on him, as he thus ſuffered for us, dyed and roſe again (and is aſcended into Heaven in that very Body wherein he ſuffered, being the ſame it was for Subſtance, but having put off all the Infirmities of Fleſh, which he took on him for our ſake, and being wonderfully changed in manner and faſhion, & is a glorious ſpiritual Body) the face of God ſhineth graciouſly on us, for his ſake who dyed for us, and is riſen again, and doth ever live to make Interceſſion for us, as he is clothed with our Nature glorified in Heaven. And it is one of the great Myſteries of the Goſpel and Chriſtian Faith, which the Spirit and Light of Chriſt muſt inwardly open and reveal unto the Souls of Believers, and doth, *How the Sufferings and Death of the Son of God in our Nature, ſhould be of ſuch Virtue and Efficacy to reconcile us unto God, and quench and pacifie the kindled Anger and Wrath of divine Juſtice againſt us.*

And for the better underſtanding of this great Myſtery, as the

Light and Spirit of Christ doth open it in our hearts, it is to be considered in the few Particulars following, which only are here glanced or hinted at, although the large handling of so great and worthy Subject would require a large Volumn, and needeth a more than ordinary divine Ability of Knowledge and Utterance duely to express it, insomuch that *Paul* desired the help of the Saints Prayers, that he might be enabled to make manifest the Mystery of Christ, as he ought to speak it, and that Utterance or Speech might be given him to that end; for indeed all Tongues of Men and Angels fall short to declare it.

1*st*. That which God did so greatly regard in what Christ did and suffered for us, was his *Obedience unto the Will of his Father*, which did so highly please God, that for his sake, as a most excellent and mighty Intercessor, Gods Wrath was quenched toward us, and offended Justice was pacified. For whereas in divers fore-going Ages of the World, the great Obedience of some excellent and Holy Men, such as *Noah*, *Moses*, *Aaron*, *Phineas*, *Samuel*, *Daniel*, *Job*, *&c.* did procure the Favour of God to such Nations, Families and Persons for whom they interceeded, in order to a Temporal Redemption or Deliverance from divine Wrath, the most great and excellent Obedience of the dear Son of God, as he obeyed in humbling himself, not only to take the Form of a Servant, but to the Death of the Cross, did procure the Favour of God to all Mankind, for Eternal Redemption to all who should believe in him, from the beginning of the World to the end of it; hence he is said in Scripture to have obtained *Eternal Redemption* for us, whose Obedience was so much the more excellent, that whereas all others, who did perform the highest and most holy Acts of Obedience unto God, in order to interceed for their Brethren, however so holy, were but Men only; He was not only Man, but both *God* and *Man*; and therefore the Blood of Christ in Scripture, is called, *The Blood of God*, *Act.* 20.28. for he who suffered unto Blood, and was crucified, was not a meer Man, but God in our Nature, although he did not suffer as God, but as Man.

2*dly*, Not only the great Love of God, in giving his Son to dye for us, but his great Justice, Wisdom and Power, and other his divine Attributes, are gloriously revealed and discovered in the same, and that which appeareth to carnal Man to be Folly, Weakness and Injustice, as that the Just should suffer for the Unjust, and by his Death overcome

overcome him who hath the Power of Death, that is the Devil, is diſcovered to be divine Wiſdom, Power and Juſtice. And whereas by Mans ſin the divine Mercy and Juſtice did, as it were, plead one againſt the other concerning Man, the one to *ſpare him*, the other to *puniſh him*, the Wiſdom of God found out a way, by the Death of Gods dear Son, to anſwer the demand of both, which *David* by the Spirit of Prophecy did fore-ſee, when he ſaid in *Pſal.* 85. 10. *Mercy and Truth are met together, Righteouſneſs and Peace have kiſſed each other.* And what the divine Wiſdom did find out, the divine Power did execute and bring to paſs, even the giving up of the Son, to Death, for us, the Original whereof was the Love of the Father, that through this moſt lovely Channel and Conduit, even Chriſt crucified, was to vent and extend it ſelf, and flow forth with all plenty of divine Gifts and Bleſſings, to Mankind.

3*dly.* And as by the Sufferings of Chriſt he did ſhow forth his moſt excellent Obedience, ſo by the ſame he became perfected, which is to ſay, moſt perfectly fitted and qualified to be a Saviour unto us, and a merciful High Prieſt with God, being touched with the feeling of our Infirmities, made like to us in all things, *ſin excepted*, ſo as not only by his Death and Sufferings to ſweeten and make comfortable our Death unto us, but to lay a Foundation of our Hope of a bleſſed Reſurrection, by his Reſurrection from the Dead.

4*thly*, And the divine Juſtice appeareth glorioufly in this, That Chriſt, the Son, ſuffering in our Nature, maketh it, that his Sufferings are imputed as ours, he being our Surety, and Head, and Root, even as what we ſuffer for him, he reputeth it as his own Sufferings, as when he ſaid, *I was Hungery, and ye gave me not to eat, in Priſon, and ye viſited me not*; for he who ſanctifieth, and they who are ſanctified, being of one, as that of Head and Members, Root and Branches, it is juſt and equal that the Obedience of one, ſhould be imputed unto all his Brethren, who ſhould believe in him and obey him, for the Remiſſion of ſins paſt, to declare his Juſtice, and that God might be juſt, and the Juſtifier of them who believe in *Jeſus*; as in the natural Body, what the Head or any principal Member of the Body doth, good or bad, is imputed as done by the whole Body, and who are bound together joyntly and ſeverally, are liable one for another; hence he is called our *Surety* or *Bonds-man*, in Scripture. And thus becauſe the Children of *Iſrael* were as one Body, they were puniſhed for the ſins

of ſome particular Members, until the divine Juſtice was anſwered.

5thly, The Myſtery of this was figured under the Law, *That no fire was to be kindled, but all to be quenched on the Day of Attonement, and on the Sabbath Dayes:* for as the Day of Attonement was in the end of the Year, ſo Chriſt ſuffered in the end of the World, and quenched the fire of divine Wrath againſt all Sinners; And near the beginning of the *Jewiſh Sabbath*, he dyed on the Croſs, and reſted in the Grave, until the morning of the firſt Day, in which Sabbath or Reſt of our Lord in the Grave, he quenched the divine Wrath and Severity againſt Sinners, and made Interceſſion for them, whereby the Benefit and Virtue of his Death did and doth extend to all Souls and Ages, to ſave all who ſhould believe in him.

6thly, The Faith of all true Believers in Chriſt from the beginning of the World, was not only in him as inwardly and ſpiritually preſent in their hearts, the Word, Light and Life, but as the *Seed of the Woman*, according to the firſt Goſpel Promiſe, *who ſhould bruiſe the Serpents Head*, and afterwards, as the *Seed of* Abraham, *in whom all Nations of the Earth ſhould be bleſſed*, held forth to their Faith in Promiſes, and Types and Figures of Sacrifices, and Shadows of the Law. And they had the Faith and Knowledge of him, *That he was to be both God and Man*, as not only *Iſaiah* propheſied of him, but alſo *Eve*; for when *Cain* was born, ſhe called him *Cain*, ſaying, *I have got the Man the Lord*, יהוה, (which is one of the greateſt Names of God) ſo the true Tranſlation; Not that ſhe did imagine, that *Cain* was he, as *Luther* and ſome others have conceived, but without all ground; but the Reaſon why ſhe called her firſt born *Cain*, was to be a ſignification and Memoral of her Faith to ſucceeding Ages, in the Seed that was promiſed her, which ſhe had received by Faith; even as *Joſeph* called one of his Sons *Manaſſe*, and another *Ephraim*, with reſpect to other things and Perſons; and *Rachel* called her eldeſt Son *Joſeph*, that ſignifieth *Adding*, not becauſe of *Joſeph* himſelf, but becauſe of *Benjamin*, whom ſhe fore-ſaw, by the Spirit of Prophecy, ſhould be afterwards given her, ſaying, *God ſhall add to me another Son*; and therefore that is only the true Faith of Chriſt which layeth hold of him, and reſpecteth him not ſimply as Man, nor ſimply as God, or the Word by which all things were made, but as he is the Man the *Lord*, or *the Word made Fleſh*, or *God manifeſt in Fleſh*, &c. And whereas many acknowledge no other Neceſſity or Service of Chriſt's outward

outward Coming, but to bear *Example*, to *Imitate him in the like Obedience, Patience, &c.* They are under a very great and dangerous Miſtake; for as he is our moſt *perfect Example*, and *patern of Obedience*, and *Arch-Type of all Perfection*, ſo he is our *Head* and *Lord*, in whom our Faith is continually to be exerciſed, that ſo by our Faith in him, as ſuch, we may be perfectly joyned to him, and receive Ability from him to be made conformable to his Example, in all holy Virtues and Fruits of the Spirit; and therefore he is our Example after another manner than all others of the Saints, who are our Fellow Members, but Chriſt is our *Head*, *Lord* and *King over all.*

Error 18. *That the true ſaving, juſtifying and purifying Faith is only in Chriſt within us, as he is the Word, Light and Life, and quickening Spirit, teaching us to deny Injuſtice, Intemperance, and other Worldly Luſts, and to live ſoberly, juſtly and godly towards God as a Creator, but it is no Branch, Part nor Property of ſaving Faith to believe in the Man Chriſt as he dyed for our Sins, and roſe again without us*, &c.

Error 19. *That Goſpel Love, and all Goſpel Virtues and Obedience, and Fruits of the Spirit, are ſufficiently and plentifully attained unto only by the Light, Word and Grace of God within men, though that inward Word, Light and Grace reveal nothing to them in more or leſs of Chriſts Outward Coming*, &c.

Correct. The Falſhood of theſe two above-mentioned Particulars is ſufficiently diſcovered by what is already ſaid on the fore-going Heads. Yet for the further clearing the matter, let the few Particulars following be well conſidered.

1*ſt.* That as the Law and Goſpel, as to the inward, are diſtinct Adminiſtrations and Diſpenſations, ſo they have their diſtinct Effects, there is Legal *Faith*, *Love*, *Obedience*, and Legal *Virtues*, which are true and good in their kind, and a *Legal Perfection*, which yet is far ſhort of the *Goſpel Perfection*; for there are divers ſorts and degrees of *Perfection*, according to the *Hebrew* words, *Urim*, i. e. *Lights*, and *Thummim*, i. e. *Perfections*; and there is an *Evangelical* or *Goſpel Faith*, *Love*, *Obedience*, and *Goſpel Virtues*, and a *Goſpel Perfection*, all which are of a more excellent kind, far excelling the other, as Gold excelleth Silver, Braſs, Iron, &c. And to this doth that Goſpel Promiſe relate, *For Iron I will bring Silver, and for Braſs, Gold*, Iſa. 60. 17.

2*dly*,

2*dly*, The higheſt attainment under the Law, or Legal State, or firſt Covenant, maketh men but Servants in the Houſe of God, or if Sons, yet but Sons of the firſt Covenant; but the loweſt true attainment under the Goſpel ſtate, maketh men Sons; and though every Son is a Servant of God, yet every Servant is not a Son. This diſtinction of Servants and Sons, is uſed both by *Chriſt* and *Paul* in the New Teſtament, and in the Old Teſtament was figured by *Iſhmael*, the Son of the Bond-Woman, and *Iſaac*, the Son of *Sarah*, the Free-Woman, which things are an Allegory, as *Paul* hath declared, *for* Hagar *and* Sarah *are the two Covenants*, and their Children are the two ſeveral Births, anſwering to theſe ſeveral Mothers & Wombs: And as *Iſhmael* and *Iſaac* had one Father, but differing Mothers, ſo the Children of the two Covenants, *viz.* *Law* and *Goſpel*, have one Father, to wit, God, but differing Mothers, *viz.* differing inward Diſpenſations and Miniſtrations, as well as differing in Outwards.

3*dly*, The Legal Faith is a faith in God as Creator, giving Life, Health, and many Bleſſings and Comforts both inward and outward, and from this Legal Faith doth flow a Legal Love, Obedience and other Legal Virtues, and all proceeding from that general and univerſal Illumination that is common to all Mankind, that teacheth men generally the ſubſtance of the ten Precepts delivered by God to the People from *Mount Sinai*, and writ by him in two Tables of Stone. And as there is a Legal Faith in God, and love to him as Creator and Lord, ſo there is a Legal Worſhip and Prayer, whereby men may call upon God as he is their Creator and Maker, and giving them Being, Life, Breath, and all the Comforts of Life common to Mankind, together with many good enduements of Knowledge & Underſtanding, and general Virtues; but all this without any Knowledge and Faith of *Chriſt as he dyed for us and roſe again, &c.* But the Evangelical or Goſpel Faith is a *Faith in God, not only as our Creator*, giving us theſe common Mercies and Bleſſings, but as he is *a moſt gracious God and Father to us in our Lord Jeſus Chriſt, giving us the Revelation and Knowledge of his Son as he dyed for us, and roſe again, and is gone into Heaven, and now remains in Heaven clothed with our glorified Nature, making Interceſſion for us*; and as the *Evangelical* or *Goſpel Faith* is a Faith in God as he is our Father, and the Father of our Lord Jeſus Chriſt, ſo it is a *Faith in the Lord Jeſus Chriſt*, and not ſimply as he is the Word or God, but as the *Word made Fleſh*, and *God manifeſt in Fleſh*, *as he dyed*

for,

for our ſins and roſe again, with all the Bleſſings and Benefits of him, as ſuch. And this Goſpel Faith, as it is more excellent than the Legal Faith, ſo it hath a more excellent *Love* that doth accompany it, flowing from greater and higher Motives and Inducements or moving Cauſes, and a more excellent *Hope*, *Obedience*, and all other *Evangelical Virtues*, and a more excellent *Worſhip*, and *Prayer*, and *Thanks-giving*, the which more excellent Motives or moving Cauſes, are, *That God hath given his Son to dye for us*, and *That the Son hath freely offered himſelf to Death for us*, the which as it is revealed and applyed to us by the Spirit of Chriſt in our hearts, is a moſt excellent and high Motive and Inducement, far above all other, mighty to draw and incline us to the Love of God and Chriſt, and to a moſt cordial Obedience unto God and to Chriſt. And to ſuch who are under this Goſpel-Diſpenſation, the ſubſtance of the *Ten Precepts* is a binding Law unto them, and they are obliged to fulfill the Righteouſneſs of it, and that from more powerful Motives, as is already ſaid, than what the legal Diſpenſation (ſimply as ſuch) doth afford unto them; and the Goſpel Diſpenſation doth afford unto them not only more Light and Knowledge, but more Grace and Strength, whereby to fulfill the Righteouſneſs of the Law; and not only ſo, but to obey divers *New Precepts* that the Law (delivered univerſally to Mankind, or to the People of *Iſrael* at *Mount Sina*) did not require; for the Law of the firſt Covenant did permit men to require *an Eye for an Eye*, *Tooth for Tooth*, *and to reſiſt Wrongs and Injuries*, *and ſeek a Recompence or Revenge*, but this the Goſpel Law forbids; alſo, it did permit men to have *more Wives than one together*, but Chriſt's Goſpel Law forbiddeth ſuch a thing, as alſo *Swearing*, which the Law did allow of. And the *Goſpel Obedience* differeth greatly from the *Legal Obedience*, in manner of Performance, as flowing from greater Love and Grace, as much as the Obedience of a Servant that loveth his Maſter as well as a Servant doth or can do, differeth from the Obedience of a Son that loveth & ſerveth his Father, becauſe he is his Father; but the Servant loveth him becauſe he is his Maſter, and ſerveth him for Wages, and feareth to diſobey him, leſt he beat him, or detain his Wages, or caſt him out of his Service; but the Son knoweth that he ſhall be his Father's Heir, and his Inheritance, as a Son, is wholly in his Eye; Even thus the Sons of God love and ſerve God, that they may forever inherit him to be their Portion and Inheritence; for they have no other Inheritence but God

and

and Christ, and that holy Spirit that proceedeth from both, and is one with both.

4*thly*. The Children of the Law or first Covenant, signified by *Ishmael*, become the Children of the New Covenant, signified by *Isaac* the Son of *Sarah*, through Faith in Christ Jesus, to wit, whole and undivided, for the Lord Jesus Christ is but One, not two Christs, but One, and this *One Christ is both God and Man*, the *Word made Flesh*, or *God manifest in Flesh*, the *great Mystery of Godliness*; and therefore true *Christians* cannot divide Christ either in their Faith in him, or Love to him, but both *believe in him*, and *love him*, & *obey him*, as he is both *God* and *Man*, or *The Man the Lord*, as the true Mother of the Child that was brought to *Solomon*, would not have the Child divided, but would either have the whole Child, or none; so the true *Christian* will not divide Christ, but *receiveth him, believeth in him, loveth and obeyeth him wholly and undivided, as he is both God and Man, and as he is now exalted in heavenly Glory, as our Elder Brother and Sisters Son* (for so both the *Septuagint* and *Greek Fathers*, so called, do translate that word, *Cant.* 1. 13. *a bundle of Myrrhe is my Sister's Son unto me*) *clothed with our glorified Nature in Heaven*. And as the true *Christian* divideth not Christ, but receiveth and acknowledgeth him, wholly and undividedly, so nor doth he divide his Offices, but taketh him as *King*, *Priest* and *Prophet*, *Husband*, *Physitian*, *Bishop* and *Shepherd*, *&c.* But all *false Christians* they take him not for their *King* and *Lord*, and are not subject to his Law and Government, and therefore they have not a true Interest in him, as their *Priest* and *Saviour*. And that by Faith in Christ Jesus these who are Servants become Sons, so that the Posterity and Children of *Hagar* the Bond-Woman, by Faith in Christ become the Children of *Sarah* the Free-Woman, *i. e.* the New-Covenant, *Jerusalem* from above, the Mother of us all, is clear from *Gal.* 3. 26. *for ye are all the Children of God by Faith in Christ Jesus*. And that the Law had a preparatory Service unto this end, is clear from the fore-going words, *vers.* 24, 25. *Wherefore the Law was our School-Master to bring us unto Christ, that we might be justified by Faith; but after that Faith is come, we are no longer under a School-Master*. And this was figured by the words of *Sarah*, when she said to her Husband *Abram*, *Gen.* 16. 2. *I pray thee go in to my Hand-Maid, it may be* (or as the *Hebrew* doth bear it, *it shall come to pass*) *that I shall obtain Children by her*; which she spoke by the Spirit of Prophecy, for the

Children

Children of *Hagar*, *i.e.* of the Law or first Covenant, become the Children of *Sarah*, *i.e.* of the New Covenant, by Faith in Christ, after that the Faith is revealed unto them. But too many ſtick in the Law, and think they are well enough there remaining, but this is an abuſe of the Law, for the proper uſe of the Law is to prepare unto Chriſt; for all who are duely ſenſible of the Requirings and Righteouſneſs of the Law, have a feeling and experience in themſelves, that they cannot fulfill the Righteouſneſs of it in all parts and reſpects, and therefore they are driven from the Law to Chriſt, to receive the knowledge of the Remiſſion of their ſins committed againſt the Law, and alſo to be enabled (through a greater degree of Grace under the Goſpel) through Faith in Chriſt, not only to fulfill the Righteouſneſs of the Law, but to attain to a more excellent Righteouſneſs, grounded upon greater Motives and Principles, than what the Law doth or can afford. And ſuch who ſtick in the Law or Legal ſtate, and refuſe to come unto Chriſt, are ſuch who ſeek to eſtabliſh their own Righteouſneſs by the Law, and are the whole that need not the Phyſitian, and as they abide there, they are in danger to turn Perſecutors, as the *Jews* and *Phariſees* did perſecute the Lord Jeſus Chriſt, and ſuch as did believe in him, and as in the figure *Iſhmael* perſecuted *Iſaac*.

Error 20. *That no Worſhip, Honour, Prayer nor Thanks-giving is to be given to Chriſt the Son of* Abraham, David, Mary, *more than to Saints or Angels, nor to Chriſt the Son of Man, but only to Chriſt the Son of God, and who is God.*

Confeſſ. This is a great Error, and doth moſt manifeſtly contradict the holy Scriptures, and is a great diſhonour to our bleſſed Saviour, the Lord Jeſus Chriſt, and is of great hurt to all called *Chriſtians*, who ſhall receive ſuch a Perſwaſion, and doth reflect and charge upon all true *Chriſtians* (who do Worſhip & Pray unto the Lord Jeſus Chriſt, and give Thanks unto him, and unto God the Father through him) a Crime no leſs than that of Idolatry; for no Saints nor Angels are to worſhipped, prayed unto nor called upon, nor to be adored with any divine Adoration; and if no divine Worſhip, Prayer nor Thanks-giving is to be given to Jeſus Chriſt, the Son of *Abraham*, *David*, *&c.* then it is real Idolatry to Worſhip him, or Pray unto him; but if divine Worſhip, Prayer and Thanks-giving is to be given to him,

according to the Scriptures Testimony, & the Saints Practice recorded in Scripture, then all such who deny it are highly injurious both to Christ and the Saints, and hold an Opinion that is very hurtful, which I wish all that are guilty well to consider, and to receive better Instruction and Information; for, to say, *That Jesus the Son of* Abraham, *of* David *and of* Mary, *is not to be worshipped, or called upon*, is to hold that there are *two Christs*, or to deny that *Jesus Christ the Son of* Abraham, David *and* Mary, *is both God and Man, and yet one Lord Jesus Christ*; both which are false, and contrary to the holy Scripture, which testifie expresly, *That there is* [*One*] *Lord Jesus Christ*, and this one Lord Jesus Christ is both *God and Man*, or *the Word made Flesh*, and *God manifest in Flesh*; And as he is the Son of *Abraham*, and of *David*, and of *Mary*, as he was *Man*, and *the Seed of the Woman that should bruise the Serpents Head* (as God promised) so the *same Lord Jesus Christ*, and not another, is the *Son of God*, as *Peter* confessed in that Noble Confession to the Lord Jesus Christ, when he asked him, *Whom say Men that I the Son of Man am, and whom sayest thou that I am? Peter* answered, *Thou art the Son of the living God.* So, whom Christ called the *Son of Man*, *Peter* confessed to be *the Son of God*; and *Elizabeth* called *Mary*, the *Mother of her Lord*, saying, *Whence is this, that the Mother of my Lord cometh unto me?* And how was Christ (whose Mother *Mary* was) *her Lord*, and whom also *Mary* calleth, *her God and Saviour*, but that he was both *God* and *Man*, and yet *One Christ* and *Lord over all*, having all Power given him in Heaven and Earth, *who being in the form of God, thought it no Robbery to be equal with God* (Phil. 2. 6. compare with *Zech.* 13. 7.) *humbled himself, and took on him the form of a Servant, and was Obedient unto Death, even the Death of the Cross; therefore hath God highly exalted him, and given him a Name above every Name, to be a Prince and a Saviour, that at the Name of* JESUS *every Knee may bow, and Tongue confess to the Glory of the Father; and every one that honoureth the Son, honoureth the Father also.* Again, seeing that Christ Jesus the *Son of Man*, the Son of *Abraham*, *David*, *&c.* is to be believed in as our Saviour and Mediator (for even the *Child Jesus* was called *JESUS*, *because he was to save his People from their sins*) then surely he is to be called upon; for the Object of our Faith and Prayer is but one, according to *Rom.* 10. *How shall they call on him in whom they have not believed?* so it may well be said, *How shall they believe in him on whom they do not call.* But that the Man Christ Jesus is to be

be belived in, is clear from Christs own Doctrine, and the Doctrine of the Prophets and Apostles; *Ye believe in God,* (said Christ) *believe also in me; And if ye believe not that I am he, ye shall dye in your sins;* and the Scriptures abound with Testimonies, *That the Lord Jesus Christ* (who is both God and Man) *is to be believed in, and called upon,* being our *Saviour, Mediator* and *High-Priest,* who is able to help us, *made higher than the Heavens;* and because he suffered in our Nature, *and was tempted and proved, and made like to us in all things, but without sin,* therefore he is our *merciful High-Priest* in things pertaining to God, *and is Steward over the House of God, as a Son, and is not untouched with the feeling of our Infirmities,* therefore we are encouraged to come boldly to the Throne of Grace through him; and Christ commanded the Disciples to ask in his Name, and the Apostles called upon *the Name of the Lord Jesus Christ,* and so did the Saints recorded in Scripture, and Miracles were wrought by calling on the *Name of Jesus of Nazareth,* which hath a respect to his being Man, for he was conceived at *Nazareth,* in the Womb of the Virgin *Mary,* who dwelt at *Nazareth,* and there he remained with her for a certain time; *And the Wise Men that came from the East, worshipped* Jesus *when he was a Child,* as the Scripture plainly declareth, *and offered up to him Gold, Myrrhe and Frankinsence.* And the Disciples worshipped him when he was among them, after his his Resurrection, and also before his Passion and Suffering of Death. *Mat.* 14. 33. it is said, *Then they that were in the Ship came and worshipped him, saying, Of a truth, thou art the Son of God.* And after his Resurrection, *Mat.* 28. 9. it is said, *The Disciples came and held him by the feet, and Worshipped him.* And *Luke* 24. 51, 52. *And it came to pass while he blessed them, he was parted from them, and carried up into Heaven, and they Worshipped him, and returned to* Jerusalem *with great Joy:* And who will say that this was a bare or meer humane Worship, and not a real divine Worship? for the Man Christ Jesus not being a meer Man, but *God* as well as *Man,* therefore divine Worship and Adoration belongeth to him; and which according to *Rev.* 5. 9. *The four Beasts or living Creatures, and the twenty four Elders give unto Christ, who was slain for the sins of the World,* saying, (when having fallen down before the Lamb (and that Lamb is the Lord Jesus Christ both God and Man) *Thou art worthy to take the Book, and to open the Seals thereof, for thou wast slain, and hast redeemed us to God by thy Blood, out of every Kindred, and Tongue, and People, and Nation, and hast made us unto our God Kings*

and Priests, &c. Thus they sung unto him. And to deny that the slaying of the Lamb or redeeming by his Blood, hath a respect to his suffering Death, (as he was Man) in the Flesh, is most absurd, and a plain Perversion of holy Scripture; for however it may be said, *That the Lamb was slain from the Foundation of the World*, yet that was not enough to expiate and make an Attonement for the Sins of men, but it behoved that Christ should come and suffer Death, and be slain in the Flesh, of which suffering of Christ that was to come in the end of the World or Ages, when the Fullness of Christ came, the Prophets have generally prophecyed. And that the same Lord Jesus Christ that was slain (and that was the Man Christ, for Christ as God could not dye, nor be slain) is to be worshipped with divine Worship, is clear from *Rev.* 5. 12. where not only the Beasts and the Elders, but the *Angels*, whose Number was *Ten thousand times ten Thousand, and thousands of Thousands worshipped him, saying, Worthy is the Lamb that was slain to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing*; *yea, and all Creatures worshipped him*, &c vers. 13. And certain blind Men worshipped him before he suffered Death, and prayed to him by the Name *Son of David*, whose Petition he graciously answered, & did not reprove them, as if they had been guilty of Idolatry, *Mat.* 20. for thus they prayed, *Have Mercy on us, O Lord! thou Son of David.* And *v.* 34. it is said, *Jesus had Compassion on them, and touched their Eyes, and immediately their Eyes received sight, and they followed him.* And *Mark* 10. 46. a blind man, called *Bartimeus* prayed to Christ Jesus by the Name of *Son of David*, saying, *Jesus, thou* Son of David! *have Mercy on me.* To whom Jesus answered, saying, *Go thy way, thy Faith hath made thee whole.* And if any say, his Prayer did proceed from *Ignorance or blindness of mind*, it is a very great Mistake, for Christ commended his Faith, and answered his Prayer, which proveth, that what he did proceeded not from Ignorance or blindness of mind, but they were rather blind who discouraged him; whereas he had an excellent spiritual sight of him, and faith in him. Also, the *Canaanitish* Woman prayed unto him by the same Name, in behalf of her Daughter, saying, *Have Mercy on me, O Lord! thou Son of David*; whose Faith he greatly commended, and answer'd her desire. And the Children and multitude worshipped Jesus, and prayed, and sang unto him, by the Name *Son of David*, saying, *Hosanna, Son of David*; which is a direct Prayer, for the *Hebrew* word *Hosannah* signifieth,

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sure I beseech, and is taken out of the 118 *Psalm* v. 25. And it was prophesied concerning Christ, *Psal.* 72. who in the Title of that Psalm is called *Solomon*, of whom *Solomon*, born of *Bethsheba* was the figure and Tipe, *vers.* 11. *Yea, all Kings shall fall down before him, all Nations shall serve him, for he shall deliver the Needy when he cryeth, &c.* and v. 15. *And he shall live, and to him shall be given of the Gold of* Sheba, *Prayer also shall be made to him continually* (so the Hebrew) *and daily shall he be praised.* And v. 10. *The Kings of* Tarshish, *and of the Isles shall bring Presents, the Kings of* Sheba, *and* Seba *shall offer Gifts:* And part of this was fulfilled when the Wise Men came from the East and offered Gold and other Presents unto him.

Now if any say, *All this is but a humane Worship, and not divine*, it is a great Error, for Christ Jesus is a heavenly and divine King, and his Kingdom is not humane and earthly, but divine and heavenly; and therefore a divine Worship and Honour is due unto him, and is given by all true *Christians* unto him, and unto God through him, our alone Mediator betwixt God and Man, *the Man Christ Jesus*; for when we pray to God through Christ, the Mediator, it is directed to Christ, and through Christ to God; and when we pray, the Spirit of Christ in our Hearts doth present to our Understanding, Thoughts and Remembrance most frequently the *Lord Jesus Christ*, how he is both *God and Man*, and our near relation to him, being such, even our *Brother*, being the *Son of David*, and the *Son of Man* as well as the *Son of God*, both which are most sweet and comfortable Names to us, as the Spirit of Christ doth inwardly open the Mystery and Virtue of them to us; and this giveth us the greater heavenly and holy Boldness to pray unto God, according to *Heb.* 10. 21, 22. *Having an high Priest over the House of God, let us draw near with a true heart, in full assurance of Faith.* And who is this high Priest but the Lord Jesus Christ, who is both *God and Man?* and therefore in our Meditations and Prayers we should not divide Christ so much as in our Thoughts, so as to confine or limit our thoughts wholly and simply either to his *Godhead* or *Manhood*, but consider him both ways, being both God and Man; and this also is the *True Christian Faith*, to believe in him who is both God and Man, and who is both within us, and also without us in Heaven, in the true Nature of Man. And tho' at times the Soul may have an inward Sense of the Life of Christ, and in that sense may pray unto Christ, without any discursive Prayer, or particular Consideration of the Nature of the

Man

Man Christ, yet even then, the Prayer ascendeth unto him, & through him unto God, for the Man Christ Jesus being our Mediator, he is the Way and the Door through which our Prayers and Petitions ascend unto God, whether we have any particular & distinct Thoughts and Remembrance of him being such or not; but when we have our Meditation and Thoughts exercised upon him, and that by the help of the Spirit of Christ in us, that Spirit doth present to us most frequently Christ being both GOD & MAN, and giveth us great spiritual Consolation and Refreshing, to know, and understand, and remember that Christ (through whom we draw near to God) *is our elder Brother*, even *the Son of David*; therefore it is a very comfortable Name, that hath much sweetness and virtue in it, *Son of David*, and *Son of Man*, as the Spirit of Christ doth open and apply the Mystery of it to us; and because we pray to the Man Christ, and that our Prayer ascends to God through Christ, therfore the Man Christ Jesus heareth our Prayers, and is spiritually present with us and in us, by a measure of his Spirit which we receive, who is the heavenly Man and second *Adam*, the quickening Spirit. And Christ after his Ascention calleth himself the *Root and Off-spring of David*, which is equivolent to that, *Son of David*, therefore *Son of David* is a suitable Name to him, now that he is glorified in the higheft Heavens; and we may well call him by that Name, which he calleth himself by, now when he is glorified and exalted above all Heavens, Angels, Thrones, Dominions, Principalities and Powers in heavenly Places. And *Paul* writing to *Timothy*, said, *Remember that Jesus Christ, of the Seed of* David, *was raised from the Dead, according to my Gospel*; and therefore to remember Christ, his being the Son of *David*, and of the Seed of *David* now ascended into Heaven, and who there remaineth to make Intercession for us, as the Spirit of Christ in us helpeth us so to remember him, is of great service to us at all times, to strengthen and encrease our Faith in God, and Christ, and our Love to him, and especially when we pray, and doth excite in us the most fervent Prayer. And as to name the Name of *God* outwardly with the mouth in Prayer, (as the Spirit of Christ in us doth help us so to do) is both necessary and convenient, so to name the Name of *Jesus Christ* outwardly with the Mouth (by the help of the same Spirit in Prayer) is also necessary and convenient; for it is a sweet Name, full of divine Virtue, Savour and Sweetness, as it is sounded in the Ears, and received into the Hearts of all true *Christians*, by the help of the Spirit of Jesus.

Error

Error 21. *That Christ when he came in the Flesh, was only the Godhead in a Body of Flesh which he appeared in, having no Soul nor Spirit of a Man in him; and that the Body which he took up, he laid it aside, and did not take it up with him into Heaven; and that nothing of Christ ascended up to Heaven but what at that time came down from Heaven.*

Error 22. *That Christ is now in Heaven only as God, and only and alone in the Nature of God, but hath nothing of the Nature of Man in Heaven, neither of Soul nor Body.*

Correct. Both these are very hurtful Errors, and contradict the holy Scriptures most plainly; for the Scripture speaketh plainly and expressly of the Soul and Spirit of Christ, as well as of his Body; and as concerning his Spirit it is said (when Christ dyed on the Cross) *Mat.* 27. 50. *he yeilded up the Spirit*; and that this Spirit was not the meer natural Breath of the Body, but an Immortal Spirit, is clear from *Luke* 23. 46. *Father, into thy hands I commend my Spirit*, even as *Stephen* dying, said unto Jesus, *Lord Jesus, receive my Spirit*, *Acts* 7. 59. And concerning the Spirit of Jesus, as he was Man, it is said, *John* 11. 33. *He groaned in the Spirit, and was troubled.* And cap. 12. 27. *Now is my Soul troubled, &c.* And cap. 13. 21. *When Jesus had thus said, he was troubled in Spirit, &c.* And as concerning the SOUL of Christ, as Man, more particularly, see *Mat.* 26. 37. *Then saith he unto them, my Soul is exceeding sorrowful, even unto Death.* And concerning the Soul of Christ as he was Man, and as he was to suffer Death in the Nature of Man, the Prophecy of *Isaiah* is very plain, cap. 53. 10. *When thou shalt make his Soul an Offering for sin.* And v. 11. *He shall see the travail of his Soul*; And v. 12. *Because he hath poured out his Soul unto Death, &c.* And *David* also prophesied of his Soul, *Psal.* 16. 10. *For thou wilt not leave my Soul in Hell, nor suffer thine Holy One to see Corruption.* The which words of the *Psalm*, as *Peter* expoundeth, are to be understood of the Soul of Christ, *Acts* 2. 27. And that the Soul and Spirit of Christ in these places before-mentioned, are to be understood of the Soul or Spirit of Christ, as Man, and as partaking of all that was essential to Mans Nature, is clear, Because, 1*st*. If Christ had only taken the Body of a Man, without the Soul, he had not been a true Man; For the Body without the Soul, is not the Man. 2*dly*. If Christ only had the Body of Man, and not the Soul, then his Sufferings had been only meer Bodily Sufferings, and of such value, for the suffering of the Body simply,

as such, is only a little Bodily pain; but the greatest suffering of Christ were these of his Soul and Spirit, as he was Man, for as he was God he could not suffer, to speak properly, the Godhead being unchangeable, is altogether impassible; for if the Godhead could admit of any Passion, or suffering of Grief or Sorrow, that would infer some Change in the same, which is impassible.

3*dly*. The Scripture frequently mentions *Christs Obedience*, and how *he came down from Heaven, not to do his own Will, but the Will of him that sent him*. Now this Obedience of Christ unto the Will of God, must be the Act of his Soul, and not of a meer Body; for what Obedience can a meer Body perform unto God, without the Soul or Spirit? and therefore this Obedience must be of his Soul and Spirit, as Man; for all Obedience implyeth a subjection to one that is superiour; for the Godhead cannot be said to command or obey himself, but the Man Christ Jesus received a Commandment of the Father, and did most perfectly obey the Father's Command; and therefore he had the true Soul and Spirit of Man in him as well as any other Man hath. And though the Soul of Christ, as Man, was and is incomparably more excellent than all Souls of Men, yet he hath in his Soul all that is essential to the Soul of Man, *being made like to us in all things, but without sin*.

4*thly*. As Obedience implyeth a subjection of an Inferiour to a superiour, or of the lesser to the greater, so doth Prayer, and therefore when Christ prayed unto the Father, that Soul or Spirit in Christ which prayed, was the Soul and Spirit in Christ, as Man, in respect of which Christ said, *My Father is greater than I*, to wit, as Man; for the Godhead cannot pray to the Godhead, to speak properly.

5*thly*. The true Consideration of Christs being our Mediator, doth plainly hold forth, that Christ hath a Soul as well as a Body, as Man; and because he was Head and Mediator to his Church, betwixt God and Men, from the beginning of the World, therefore he had the Soul and Spirit of a Man from the beginning; and when he took flesh in the Virgins Womb, his *soul* and *spirit*, as Man (that was united with the Eternal Word from the beginning) did descend and Tabernacle in that prepared Body of Flesh, to the end that he might perform these Offices of his Mediatorship, that could not be performed without his Coming in the Flesh, as namely, *To dye for the sins of the World, &c.* for some of his Mediatory Offices he both could and did perform by his *soul* and *spirit*, before he came in the Flesh, but to dye

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for the sins of men, so as to be a *Sacrifice of Attonement* unto God for them, required his taking on him a Body of Flesh; and therefore when he said, *He came down from Heaven not to do his own will*, that cannot be meant simply the Godhead of Christ, who hath no Will superior unto him to obey or fulfill; but the *soul* of Christ (tho' united to the Godhead by a most excellent and admirable Union) hath a superior Will and Power above it, which is that of the Godhead, in which he doth alwayes obey and fulfill the Will of God; and therefore the *soul* of Christ being in most excellent and admirable Union with the eternal Word or Godhead, descended from Heaven to take Flesh in the Virgins Womb.

And as concerning *Christs Body of Flesh* which he did take up or assume, though it dyed, and was buried, yet it rose again; for even *his Flesh saw no Corruption*, as *Peter* plainly declareth and proveth out of *Psal.* 16. 10. And as Christ prophesied of his Body, *Destroy* (or rather as it should be translated from the *Greek*) *Dissolve this Temple, and I will raise it up again the third day:* And in the same Body wherein he suffered Death on the Cross, and which was buried, he rose again, and showed himself to his Disciples, and the Print of the Nails and Spear, and after forty days in the same Body did Ascend into Heaven in the sight of the Disciples; *for having once dyed, he dyeth no more*, and therefore did not lay down his Body again; I say, the Body of Christ is the same now in Heaven, as it was on Earth, both before and after he suffered, as in respect of substance, or the true Essence, Being and Nature of a Body, though it is wonderfully changed in Manner and Condition, having put off all these Infirmities, that it did assume for our sake, and is a most glorious heavenly spiritual Body, according to which the Bodies of the saints shall be made conform at the Resurrection of the Dead. And seeing Christs Body, that he had of the Virgin, which ascended into Heaven (together with his soul) did not come down from Heaven, (altho' his soul did descend from Heaven) therefore it is a great Error to say, *That nothing of Christ, or belonging to Christ did ascend to Heaven, but that which came from Heaven*; the Scripture saith no such thing any where; but thus it saith, *He who ascended is the same that descended*, to wit, the same Christ, who was before the Body was, did both descend and ascend, but his Body did not descend with him, when he ascended; for it was formed in the Virgins Womb, and conceived by the miraculous Operation of the holy Ghost,

and that Body had in it really of the Virgins Flesh and Nature, as also, it had in it some-what more excellent. And it is easie to understand how the same Christ that did descend, did again ascend, and yet took up the Body as a Garment, which he brought not with him at his descending, as to understand how a man going from this place to *London*, returns again in the same Man, but brings with him a Cloathing or Garment that he did not take with him.

And whereas some say, *They grant that Christ a hath spiritual Body in Heaven*, but will not acknowledge that it is the *same substance, essence or being* of that *Body which was crucified*, but say, *It was that which was glorified with the Father before the World was*; and they being further asked, *What that was?* they say, *It was his Godhead*; for they deny *that Christ hath any thing of Man's Nature in Heaven*, and they are offended with such who say, *Christ hath a two-fold Nature in Him, viz.* one being the Nature of God, the other being the Nature of Man; and thus like the *Eutychians* and *Monotheliter* of Old, they *confound the two-fold Nature of Christ*, making his Nature, *as God*, to be his Nature *as Man*, as if the Godhead of Christ were his Manhood, or as if his Manhood could be changed into his Godhead; and such fall into the gross Error of those who say, *The Godhead it self is a Body in the form & stature of a Man, and changed it self from being a spiritual Body to be a carnal Body, therein to suffer Death, and after it rose again was changed from carnal to spiritual.* Now, as this is a most vile and Anti-christian Error, greatly to be abhorred and detested by all *Christians*, so it is another most Vile and Anti-christian Error to say, *The Body of Christ was changed into the Nature of the Godhead*, as some say, or *That Christ hath but one Nature in Heaven, which is only that of his Godhead*, as others say; for the Nature of the Godhead is wholly and in all respects unchangeable, being without all shadow of Change, as *James* declareth, and many places of Scripture confirm, and is most agreeable to the Dictates of that good Understanding which God hath given to Men, as Men. And again, to say, *That Christ hath but one Nature in Heaven*, is wholly to make void his being our Mediator; for he is our Mediator not simply as God, nor simply as Man, but as he is both God and Man; and his *Godhead Nature* is not his *Manhood Nature*, altho' most excellently and admirably united together, and that forever, above all Thoughts and Understanding of Men and Angels.

And whereas some argue, *That Christ is not in Heaven in man's Nature*, because

because the Scripture saith, *By Nature we are Children of Wrath.* Such in this, as in other things, bewray and discover their great Ignorance and Darkness of Understanding; for it is by the corrupted & vitiated Nature of Man that we have been Children of Wrath; but *Sin* or *Corruption* by sin is no essential part or property of Mans Nature, but meerly adventitious, and it is the work of God and Christ to heal, wash and sanctifie the corrupted and defiled Nature of Men; and then (when washed and sanctified) they are no more by Nature *Children of Wrath*, but *Children of God*, and in *high Favour with him.* But Christ did never take or assume any thing or part of the corrupted and vitiated Nature of Man; for tho' the Natures of other men were generally corrupted and defiled with sin, both in Soul and Body, yet his Nature, even as Man, never had any Defilement in the least. And altho' his Nature as Man was never defiled, and our Nature which we generally have hath been defiled, this doth not prove that Christ did not partake of Mans Nature; for as one part of a Garment may remain pure and clean, when the other parts of it are defiled, so that part of our Nature which Christ assumed, remained pure, and was never defiled, altho' what other men have hath been defiled, yet so as to be capable of being cleansed and made pure again, like unto the *pure Nature of the Man Christ Jesus.* It is certainly a great shame that any pretending to *Christianity* should be so grosly ignorant; and it is yet a greater shame and scandal that any pretending to be taught by the Spirit of Christ, that is a Spirit of all *divine Wisdom, Knowledge* and *Understanding*, should be so dark, blind and ignorant as some are; and if they had but the right and good use of their Reason, as Men, they could never fall into such gross and pernicious Errors, which not only the holy Scripture, but the very sound Reason of a Man doth abundantly confute.

Error 25. *That the alone Righteousness of Christ, whereby men are justified, is that inward Work of Righteousness wrought in us, in obedience to that universal Illumination, common to Jews, Turks, Pagans and Christians; and that the Righteousness of Christ imputed to us, apprehended or received by Faith, is but a fancy or invention of Men.*

Correct. This is a great Error, and very hurtful, the plain tendency whereof is to lead men to rest in the Righteousness of the first Covenant, as all that Righteousness is, which is wrought in men only in

Obedience to that universal Illumination common to all men, as is above demonstrated; for even the inward Righteousness and Holiness wrought in men, who are true *Christians*, is of a more excellent kind and degree, than that which any of the most upright *Gentiles* could attain unto by Obedience to that common Illumination in them, who have not the Faith of Christ crucified and raised again, *&c.* for the *Christian Faith*, *Righteousness* and *Holiness*, and the whole *Christian Obedience* proceedeth from a more excellent measure and kind of *divine Illumination* and *Grace*, that is peculiar and special to *Christians*, tho' both the one and the other do all proceed from one God, and one Lord Jesus Christ, and one Spirit of God, yet diversity of Operations, Administrations and Gifts. And although the Righteousness, Holiness and Obedience of true *Christians* be the more excellent above that of the best *Gentiles*, yet it is not the Foundation or Ground of their Justification, but (at best) Conditions and Instruments requisite thereunto; But Christ Jesus, as he was a Sacrifice and Offering for us without us, and became obedient unto Death, and fulfilled the Law and Will of God for us, as he is inwardly revealed, and the Mystery of his Death and Obedience is opened to us and applyed by the Spirit of Christ, is the Foundation of our Justification before God, not only for the Remission of sins past, but also to render us, and our whole Gospel Obedience acceptable unto God, in our most perfect and advanced state in Holiness; for it is still through and in Christ that we are accepted of God, who is our Propitiation and Attonement, *who is made unto us of God Wisdom, Righteousness, Sanctification and Redemption.* For the best works of Righteousness or Holiness that we can perform unto God, even by the help of his Grace and Spirit, is not the Foundation or Ground either of our Justification or Faith; for that were to set up another Foundation than Christ Jesus; whereas there is no other Foundation but Christ alone; but to the end that he may be our Foundation, and his Righteousness may be imputed to us, and all our sins freely forgiven us for his sake, we must have Faith in him, and have the true Work of Repentance, and Conversion from Sin to Righteousness wrought in us, and in time to come we must walk in Obedience unto him. And therefore in order to obtain Justification and Remission of all sin, Faith is not only required, but Repentance, and Conversion from Sin to Righteousness, and Holiness, and true Gospel Obedience, and good Works proceeding from a living Faith; the which Faith hath

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for its Object and Foundation, Christ, both without us, as he became a Sacrifice and Attonement for our sins, and also as he liveth, and dwelleth, and ruleth in us.

And that *our best Obedience*, even when performed by the help of the Spirit of Christ in us, is not our alone Righteousness, whereby we are wholly and perfectly justified in the sight of God, is most clear and evident from the holy Scripture; for *that Obedience* only can perfectly and wholly justifie us, that hath been even performed by us unto God since the first Moment of our Life, wherein we were capable to do either good or evil, but no such Obedience can be found to have been performed by any Man, except the Lord Jesus Christ; *for all have sinned and fallen short of the Glory of God*, as the Scripture declareth. And seeing we all owe a continual Obedience unto God, by which only men can be justified, and that none have given it from first to last, and that the Obedience which we perform unto God, after Conversion, can be no Satisfaction nor Recompence for our many sins past, therefore what is wanting in our Obedience, as to time past (or any time afterwards, when we sin through frailty, upon our hearty and sincere Repentance, and Faith, and new Obedience) must be supplyed unto us by the most perfect Obedience and Righteousness of Christ imputed unto us.

And as concerning *Imputed Righteousness*, it is a Scripture phrase, and should be owned in its place, as well as that *inward Work of Righteousness* wrought in us by the Spirit of Christ; for it is written, *Rom.* 4. 10. *That Faith was reckoned to* Abraham *for Righteousness*. And *v.* 11. it is said, *He received the sign of Circumcision a Seal of the Righteousness of Faith, which he had being yet circumcised, that he might be the Father of all them that believe, that Righteousness might be* [imputed] *to them also, &c.* And *Rom.* 3. 24. it is said, *Being justified freely by his Grace, through the Redemption that is in Jesus Christ, whom God hath set forth to be a Propitiation, through Faith in his Blood, to declare his Righteousness, for the Remission of sins past, through the forbearance of God, to declare at this time his Righteousness, that he might be just, and the Justifier of him which believeth in Jesus.* And thus the blessed Man is described, *whose Iniquities are forgiven*, but he must also be such *who doth sincerely Repent, and in whose heart is no guile*, *Rom.* 4. 7. *Psal.* 32. 2. And certain it is, that no Obedience that we do or can perform unto God, can by way of merit or strict Justice procure the Pardon of our sins past, for that is given us freely for Christs sake; and Christ whole and undivided, both

as he fulfilled the Law for us without us, and as he doth fulfil the Righteousness of the Law in us, for the time to come, is our Cloathing and Garment whereby we appear before God to receive our perfect Justification and Absolution, and so have Peace and Acceptance with God. And thus Christ and his Righteousness, both imputed unto us, and which he worketh in us, is that *double Garment*, of a *scarlet* or *double Dye*, where-with all the Children of that Virtuous Woman, *Jerusalem* from above, the Mother of us, are cloathed, *so that she is not afraid of the Snow for her Houshold, for all her Houshold is cloathed with Scarlet* (or as may be translated, (and is on the Margent) *with double Cloathing*) *Prov.* 31. 21. And therefore it is not safe for any to rely and rest upon any Obedience they can perform unto God, as the Foundation of their Justification, but only upon Jesus Christ, and the Mercy, and Grace, and Favour of God, apprehended by Faith in him. So nor is it safe for any to think, That Christs imputed Righteousness of what he did and suffered for them will be a Covering to them while they are not inwardly Righteous, and witness not Christ to live, dwell and rule in them; for Christ is Righteousness to none but such to whom, and in and over whom he is King and Lord, according to that saying, *This is the Name whereby he shall be called, The Lord our Righteousness.*

Error 24. *That men may have that holy Ghost that was given to Believers in Christ crucified, &c. and may be perfected in Holiness, without all Knowledge and Faith of Christ crucified.*

Correct. This is a dangerous and hurtful Error, but is for most part sufficiently refuted from what is above said, on divers Heads above mentioned. I shall therefore only add for a further Consideration and Refutation, what briefly followeth.

1*st.* It is not said that *Cornelius* had the holy Ghost in his *Gentile state*, although he had a great measure of *Gentile sincerity* and *righteousness*. Nor is it any where to be found that any received that holy Ghost, which Christ promised particularly to Believers in him, but such only who believed in him, even *Christ crucified and raised again, &c.* whose Faith was wrought in them by the Power of that holy Ghost or holy Spirit, and that same mighty Power which raised Jesus our Lord from the Dead, and that in the ordinary way and manner of outward preaching and hearing, by men spiritually and divinely qualified for the Work of the Ministry, although God hath wrought it in some,

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and can do it in whom he pleaseth, without all Ministry in the outward.

2*dly*. The holy Ghost, or Spirit, is in himself forever Holy, and hath his various Operations and Gifts in Men, in some one way and in some another, but most especially he is called in Scripture, *That holy Ghost*, or *Spirit*, as he doth influence the Souls and Hearts of Believers in Christ with a holy and divine Influence, sanctifying them and making them Holy, and conformable unto Christ their Head, Husband and Lord, in a peculiar and special way & manner given only to Believers in Christ crucified and raised again, and to none others who have not that Faith; for that Holiness that is a Conformity unto Christ the second *Adam*, and is the proper and peculiar Effect of the New or second Covenant, is far more excellent than any Righteousness or Obedience that is but the effect of the first Covenant or Ministration, and is but a conformity to the first *Adam* his Righteousness, and maketh not Sons but Servants, or if Sons, but Sons of *Hagar*, or the first Covenant; and under this first Covenant Ministration, the Spirit is call'd in them *The Spirit of Fear and Bondage*, which keepeth all Souls under it in a servile Fear, that is good in its place, where also is Love, and other Virtues, suitable to the Servants state; but the Filial Fear and Love, and other Gospel Virtues, suitable to the Child of the New-Covenant, are the far more excellent; and here the Spirit is called, *The Spirit of Adoption* or *Sonship*, that helpeth us to cry *Abba Father*. And as the Spirit of God is called in Scripture, *The Spirit of Faith*, *The Spirit of Knowledge*, *of Wisdom*, *of Fear*, *&c.* because it worketh these Virtues in us, so it is called, *The Holy Spirit* or *Spirit of Holiness*, because it worketh a peculiar degree and kind of Holiness in all true Believers in Christ crucified, *&c.* above what the most upright *Gentiles* do witness or experience in their meer *Gentile* state.

And that any can be made *Holy*, according to the best and most strict sence of the word, far less perfected in Holiness, without the Knowledge and Faith of Christ crucified, is a great Error, and very hurtful, though maintained by *Pelagians* of old, and some of late, and many other high Notionists, and is expresly contrary to the holy Scripture, which saith, *The Law made nothing Perfect*, and that Law was not only the Law without, but even the Law within, both in *Jews* and *Gentiles*, until the Faith of Christ, the one Offering come to be revealed, *by which one Offering he hath forever perfected all that are sanctified*: And the Spirit of Holiness, which doth perfectly both sanctifie

ſanctifie and juſtifie, is *not received by the Works of the Law, but by the hearing of Faith preached, Gal.* 3. 2. Therefore we find in Scripture ſo great things aſcribed to *Faith in Chriſt Jeſus*, not only for our Juſtification and obtaining Peace with God, but for our *perfect Cleanſing*, and *Purification*, and *Sanctification* and giving us the *Victory*; therefore it is ſaid in *John*, *This is our Victory whereby we overcome the World, even our Faith*; and that Faith is not ſimply a Faith or believing in Chriſt as he is God, or the Light in us, but as by that Light of Chriſt in us, given us as *Chriſtians*, we believe in him as he dyed for us, and roſe again, and is now exalted in the higheſt Heavens, to be a Prince and a Saviour unto us, from whom, even the heavenly Man Chriſt Jeſus, we receive moſt excellent peculiar divine Influences of Light, Life and Grace, whereby he draweth us to him, as by ſo many Cords, and fitteth us for him, and joyneth us to him, as Members of his Body, which is his Church; and therefore alſo we pray unto him, becauſe (tho' his Body which roſe is not preſent with us, but is aſcended, yet) his Spirit doth extend, reach and flow forth unto us, according to which he is really *ſpiritually* preſent with us, & heareth our Prayers, & preſenteth them to God for us, and giveth us gracious Returns. And we are as really and ſenſibly united to him, as the Members are to the Head in the natural Body of Man, or as the Branches are to the Vine Tree that beareth them, according to Chriſts own Doctrine. And thus by Faith in him we eat his Fleſh and drink his Blood, as he is the heavenly Man and heavenly Vine-Tree, and that Tree of Life that groweth in the midſt of the Garden of God, that hath united it ſelf with that Seed of *Abraham* and *David*, and exalted the ſame therewith.

Error 25. *That all true Believers in Chriſt are perfected in Holineſs at once, ſo as to be perfectly cleanſed and free'd from all Sin, even when in the ſtate of Children, or at leaſt within ſome very ſmall time after they have believed.*

Err. 26. *That none ought to preach Chriſt to others, but who are perfectly free from all Sin in Thought, Word and Deed, even from the leaſt inward Defilement of Sin, as ſuppoſe the leaſt ſinful Thought or Motion.*

Correct. Both theſe are great and hurtful Errors. And as concerning *Perfection, and a perfect freedom from all Sin, in Thought, Word and Deed, and a perfect Victory over it*, It is a true Doctrine to preach it,

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as a thing attainable, or possible to be attained in this Life by the Grace of God, through Faith in Christ Jesus; and also to press and earnestly exhort all to attain to such a Perfection, is commendable; and to hold forth unto People the great danger and hurt of being slack and remiss in pursuing after the same. And also, it is fit to be preached, That none should delay and be remiss, but that all should be exceeding diligent to have that great Work of their Salvation wrought out and perfected, while the Soul doth remain in the mortal Body; and that none entertain any such presumptuous Thought or Imagination, *That if they be not perfectly cleansed and made free from all sin here in the mortal Body, they shall have some time or place after Death, where and when they shall be cleansed*; for it is altogether vain and foolish to entertain any such Thought or Imagination; *For Now is the accepted Time, Now is the Day of Salvation*; *and the Grace of God that bringeth Salvation hath appeared unto us, teaching us to deny Ungodliness and worldly Lusts, and to live righteously, soberly and goaly in this present World.* And therefore it is extream Folly and Madness for any to put off their perfecting the work of their Salvation to any time or place after Death; or indeed for any to delay or put off that work to old Age, or the Death-Bed, for no man knoweth how long he shall live in the World, or that he shall have a Bed to dye upon, or a time of sickness before Death, or if he happen to have these things, yet seeing *Faith* and *Repentance* (in every degree of them) are the Gifts of God, and Men cannot practise them in their own Time and Will, but in Gods Time, and as he is pleased to give them the present Grace and Ability; therefore no Delay nor Remisness in so great and necessary a work is to be allowed or excused. But on the other hand to say or imagine, *That the perfect freedom from all sin, & victory over it, is attained at the first instant of mens believing, and that universally, even when their Faith is sincere, and that they are come to feel the good Work of God begun in them*, is contrary both to the Scriptures Testimony in many places, and the experience of Thousands who know by the Evidence and Testimony of Gods holy Spirit in their hearts and souls, that it is given them truly to believe in God and Christ, and they feel most infallibly, that God hath begun his good Work of Sanctification in them, and yet also, they feel and certainly know, that they are not perfectly made free from all sin, and have not got the perfect Victory over it, but feel a daily Warfare in them betwixt the Flesh and the Spirit; and in that

Faith they live and fight against the Flesh and the Lusts thereof, that through their Leader and Captain of Salvation, they shall in due time overcome, and witness a perfect Freedom from all Sin, of *Thoughts*, *Words* and *Deeds*, and that in the mortal Body, if they be diligent and watchful; and the more diligent that any are, they shall the sooner obtain such a state. But to limit a time, as either at the first instant of true believing, or to any certain number of Days, Months or Years, after the first instant of believing, proceedeth from great Ignorance and Darkness of Understanding, and showeth little Experience in any who do so affirm; for according to the Testimony of the holy Scripture, and the more general Experience of sincere Believers, there is a time of Warfare within the Soul of him or her that hath sincerely believed, betwixt Flesh and Spirit, or Sin and Righteousness, and that which is not of God, and that which is of him, as is clear from *Rom.* 7. *v.* 9. to the end, where the Apostle *Paul* doth very plainly describe the state and condition of a man that is not altogether an Unbeliever, or without, but of one, who, at least, hath in some measure been livingly and effectually touched by the Power of God, & hath had some good Work begun in him, as doth appear from *v.* 13. *That sin was made to appear to be sin unto him, and did become exceeding sinful*; and that was wrought in him by that which was good. And v. 15. *What I would, that do I not, but what I hate, that I do:* Now this cannot be said of any man that is altogether and wholly unconverted and dead in his sins; for he that is wholly unconverted and alienated from God, hateth not sin, and hath not a Will to do that which is good. And *v.* 18. *For to will is present with me, but to perform that which is good, I find not.* And v. 22. *For I delight in the Law of God, after the inward Man.* And v. 25. *So then with the mind I serve the Law of God.* All which places show some beginning of a real Change and work of Conversion wrought in him; but yet in this state he was not perfectly set free from all Sin, is also most plain from divers places in that Chapter, as v. 14. *But I am carnal, sold under sin.* And v. 15. *For that which I do, I allow not.* And v. 18. *For I know that in me (that is, in my flesh) dwelleth no good thing.* And v. 23. *But I see another Law in my Members, warring against the Law of my Mind, and bringing me into Captivity to the Law of Sin, which is in my Members.* And v. 24. *O wretched Man that I am! who shall deliver me from the Body of this Death!* And though many Professors, who believe not the Possibility of the state

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of a *perfect Freedom from Sin in the mortal Life*, bring this place of Scripture to prove *That there is no perfect freedom from sin in this Life*, and plead earnestly, that this very state, here described, was *Pauls* present state, which ought not to be granted unto them; for *Paul* did witness a better state, which he described a little after, cap. 8. v. 2. *For the Law of the Spirit of Life in Christ Jesus, hath made me free from the Law of Sin and Death*; Yet this ought in all reason to be granted, That *Paul* doth there describe the state or condition of one that hath attained some beginning of Faith and Sanctification, and is engaged in a holy Warfare against all his Lusts and Sins, that war against his Soul; and though it was not his present state, yet it was the state of some others, yea, of many who had begun in the Spirit, but yet were not attained to a Perfection in the Spirit, and so were partly *Holy* & partly *Unholy*, partly *renewed* and partly *unrenewed*, partly *carnal* and partly *spiritual*, partly *flesh* and partly *spirit*, partly *gold* and partly *dross*; and it is likely enough *Paul* for some time after his Conversion might have witnessed the like inward Warfare and struggling against Sin, until he did perfectly overcome it. And like to this place in *Rom.* 7. is that other place, *Gal.* 5. 17. *For the Flesh lusteth against the Spirit, and the spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would*: And surely these *Galatians*, to whom *Paul* did write these Lines, were not altogether Unbelievers, but were in some measure partakers of the true Faith, and had in measure the Spirit of Christ, and were the Churches of Christ, though there was divers things faulty in them, yet he calleth them *Churches* and *Brethren*. And the same Apostle *Paul* writing to the *Colossians*, he calleth them *Saints* and *faithful Brethren in Christ*, cap. 1. v. 2. and saith of them, cap. 2. v. 11, 12. *That they were circumcised with the Circumcision made without hands, in the putting off the Body of the sins of the flesh, by the Circumcision of Christ; buried with him in Baptism, wherein also they were risen with him, through the Faith of the Operation of God, who raised him from the dead, &c.* And yet that they were not wholly mortified and cleansed from all sin, so as to have the Nature and Root of it wholly slain and mortified, is evident from his earnest Exhortation unto them, *Col.* 3. 5. *Mortifie therefore your Members which are upon Earth, Fornication, Uncleanness, Inordinate Affection, evil Concupiscience, and Covetousness, which is Idolatry*; which is not so to be understood, as if at that time they did commit these sins particularly mentioned, but because

the Seed & Root or Nature of these things was not wholly removed & destroyed in them, therefore such an Exhortation was seasonable unto them; for as the Seed and Root of a Plant, is one thing, & the Leaves, Blossom and Fruit, is another, and the Seed and Root may be in a Ground, where it beareth neither Leaf, Blossom nor Fruit, being hindered and suppressed by something contrary to its growth, so sin may be and is, in many, in the Seed and Root and inward Nature of it, and may be felt to stir and move, in some measure, to the Souls grief and burden, and yet not be suffered to bring forth its Acts either of sinful Thoughts, Words or Deeds; and yet, where the Root and Nature of Sin doth remain in any, so long as it doth there remain, they cannot be said to have attained the perfect Freedom from sin, although by the Grace of God, many, to Gods Praise, have attained to that degree in Sanctification and Mortification, that sin doth not reign in their mortal Bodies, but Christ doth much more reign & rule in them, even when they are but Young, and as Children, and of no great growth and experience in the Truth; and where Christ beginneth to reign and rule in his People, he doth it gradually, and by degrees his Rule and Government encreaseth in his People, & by degrees he overcometh his and their Souls Enemies; and when, at times, any thing of offence cometh to pass, he executeth his Righteous Judgments against it, and his spiritual Sword is drawn to slay the transgressing Nature, and his spiritual Fire is kindled to burn it up.

And of this gradual Procedure and Progress of the Work of Christ in his People, there are many places of Scripture that witness to it, and many Similitudes, and Figures, and Allegories in Scripture, that hold it forth; as the Wars that *Moses* and *Joshua*, and the People of *Israel* had with the People of the Land, on both sides of *Jordan*, and their many Kings and Lords that they had to conquer and overcome, in all, no less Number than Forty two, whereof *Moses*, with the People, overcame on the other side of *Jordan*, namely, *Syhon*, King of *Heshbon*, and *Og*, King of *Bashon*, (now *Heshbon* is an Hebrew word, and signifieth *Thoughts*, and *Bashan* signifieth the Teeth, and is a manifest Allegory) and after these two great Kings were overcome by *Moses*, on the other side of *Jordan*, *Joshua* had no less than thirty one more, and five or six Lords of the *Philistians*, all which he overcame in his time, yet not without a great and long War with them, as is expressly said, *Jos.* 11.18. Joshua *made War a long time with all those Kings*; and even unto *David's* time,

time, the King of the *Jebuſites*, who poſſeſſed *Jeruſalem*, was not overcome, but they ſtill poſſeſſed it, until *David* overcame them; and having overcome *Jeruſalem's* Inhabitants, being the laſt, who were *Jebuſites*, (the *Jebuſites* ſignifie, Tredders under feet) there God commanded the Temple to be built, for a place of Worſhip unto him; but the Children of *Iſrael* were not without the Worſhip of God before that time, although that place was not conquered until *David* did it, and yet not *David*, but *Solomon* built the Temple; and the Rich Materials of Gold and Silver, that built the Temple, were the Spoils that were taken from the Inhabitants of the Land, and partly from the *Egyptians*; all which were Figures & Types of great Myſteries; and it is generally underſtood and acknowledged, that theſe outward Wars that the Children of *Iſrael* had againſt theſe Nations under *Moſes* and *Joſhua*, were Types and Figures of the inward and ſpiritual Wars that the Souls of Men have, under their Leader and Captain, the *Lord Jeſus Chriſt*, againſt the Luſts that war againſt the Soul.

And whereas ſome belonging to theſe Nations were ſpared, as the *Gibeonites*, and that even all the *Canaanites* were not quite drove out, but ſome of them were ſuffered to remain among the *Iſraelites*, hath not the ſignification, which ſome ignorantly conceive, *viz. That ſome ſins and luſts, that are evil and ſinful, do and muſt remain in the beſt of Saints for term of Life*, but hath indeed another ſignification, as namely, the Annimal Affections and Annimal Thoughts & Deſires, that are not in themſelves (ſimply conſidered) evil and ſinful, as neither Annimal and Bodily Senſes and Functions of the mortal Body, though in the Unbelieving State they are defiled, yet to Believers in Chriſt Jeſus, they are cleanſed & ſanctified, and made ſerviceable to the Lord, and to his Truth, and Seed and People, as the *Gibeonites* were made ſeaviceable to the People of *Iſrael*, and ſome others beſides, that were ſpared, yea, the Cattle of ſome of theſe Nations, and their Goods were to be ſaved, and not wholly deſtroyed; whereas all the Cattle and Goods of ſome others, were wholly to be deſtroyed, and nothing to be reſerved; all which are plain Figures of ſpiritual Myſteries, and have a ſpiritual Signification, which I ſhall not here enlarge upon.

Again, the Lord Jeſus Chriſt in his ſpiritual appearance in his People is promiſed *To be as a Refiners Fire, and as Fullers Soap, and that he ſhall ſit as a Refiner, and Purifier of Silver, and he ſhall purifie the Sons of* Levi, *and purge them as Gold and Silver, that they may offer unto the Lord an*

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Offering in Righteousness. Now it is well known that the Fullers Soap taketh some time to cleanse a Garment, or Cloth that is defiled; and a Mass or Lump of Silver and of Gold, that hath a great mixture of Dross in it, requireth a time to have it perfectly and wholly refined & seperated from the Dross; and with allusion to the Refiner of Silver and Gold, it is promised, *That Christ shall sit as a Refiner*, implying his Patience and Continuance in that work till it be perfectly done, therefore pure Gold is said to be *seven times tryed*, and Silver the like, *Psal.* 12. And Christ compared the *Kingdom of God to a little Leaven that a Woman did take and hide in three Measures of Meal till all be leavened*; and the whole mass or lump of Meal is not instantly leavened, but requires some considerable time. And also, Christ said to his Disciples, *If ye had Faith as a Grain of Mustard-Seed, ye should say to this Mountain, Be removed, and cast into the Sea, and it should be done*; which Mountain, what else is it but sin, that hath had place in mens hearts as a great Mountain, and Faith removeth it, yet not commonly at once, but gradually, as the *little Stone* destroyeth the *Image* by degrees, and then becometh a great Mountain, and filleth the Earth. And *Faith* is compared to a *Grain of Mustard Seed*, because the Mustard-Seed, though little in quantity, yet is great in Virtue, and is Medicinal. And as the Souls gradual freedom from sin, through Faith in the Power of the Lord Jesus Christ, is compared to a *Warfare* in Scripture, so it is compared to divers other things, that require some considerable time, as to a *Husbandry*, a *Building*, and also, to a *Journying* or *Travelling* from one remote place to another. And it is generally acknowledged, that the sojourning of the Children of *Israel* out of *Egypt*, through the red Sea and the Wilderness, was a figure of the spiritual Travail of the Soul from Sin to Holiness, and through the Unbelief of the People made their Journying much longer, than it would otherwise have been; yet if they had been duely faithful, it required some considerable time. And Christ in the Parable concerning the Return of the Prodigal to his Fathers House, holds it forth as a considerable long Journey from a far Country; and it is said, *Luke* 15. 20. *When he was yet a great way off, his Father saw him, and had Compassion, and ran and fell on his Neck, and kissed him*; Which plainly sheweth, that perfect Freedom from Sin is not at the first instant attained, but requireth some time; for who can say but a good Work was begun in this Prodigal Son before he got to his Fathers House, yea, as soon as he began to travel towards it.

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But, *lastly*, The Work of God in the hearts of his People, is not only compared to a *formation* or *generation* of the Birth in the Mothers Belly, which requireth some considerable time before it be perfectly formed, but also to *Gods Work of Creation*, where in six days he made Heavens and Earth; and waving altogether that part of the Question, *What dayes these were, whether common and natural days?* it is clear from the Epistle to the *Hebrews*, that our Perfection in Christ is understood to be that *Sabbath* or *Rest* into which Believers do enter, and whereof they have not a full Possession until they have laboured and wrought with God through a Week of six days, in order to attain to that blessed Sabbath, therefore he thus exhorts, *Heb.* 4. 11. *Let us labour therefore to enter into that Rest*, although he, and others to whom he writes, were at that time true Believers in Christ; and indeed, there is a plain and manifest Analogy betwixt each days work in the outward Creation, and every days work of the New Creation of God in our Souls, as we are Workers together with him, which here I shall not insist upon to describe, but refer to a particular Head at the end of this Treatise. Now as in the seventh day it is said, *God ended (or perfected) his Works which he had made*, so in the seventh spiritual Day of Christs Appearance in us, he doth perfect his Work, but not till then: And are not many come to the first days Work, and no further? others are come to the second, others to the third, and so onwards to the sixt. And that the Work of Salvation from Sin, is gradual, and is not compleated how soon it is begun, is clear from the words of the Apostle *Paul*, encourageing some to whom he writ, *That God who had begun his good Work in them will perform it, untill the Day of Christ*, Phil. 1. 6. And said the same Apostle, writing to the *Romans*, cap. 13. 11. *Now is our Salvation nearer than when we believed*; which sheweth, that there are degrees of Salvation, even from Sin.

But for the further understanding of the *Doctrine of Perfection*, and the *Souls Travail in the way towards it*, take these following short Considerations:

1*st*. According to the diverse sence of the word [*Perfect*] it may be said, in one sence, that every part of God's Work in us is Perfect, from first to last, that is to say, it hath nothing of Defilement or Blame-worthyness in it, and therefore whatever Imperfection is in any, it is theirs, and not Gods.

2*dly*, As a little Gold well purified and refined, is perfect Gold, although

although another part that did belong to that mass, is imperfect, and hath a great mixture of Dross, so the Faith, Love and Hope, and all other Virtues, that are of Gods begetting and working in his People, are *Perfect*, in that sence, that is to say, they have no Sin nor Defilement belonging to them, although there may be Sin and Defilement in a Man that hath, in measure, these Virtues; for that Poor Man that said unto Christ, *Lord, I believe, help my Unbelief*, had both true Faith and Unbelief in him at one time, although Virtue and Vice cannot be together in one man, in any intense or strong degree; and where true Faith, Love, Hope, and other Virtues have place in any Man, the Sins and Vices, even in respect of the Roots and Natures of them, are drove into a Corner, and are not suffered to reign.

3*dly*, There are many sorts of Sins, the which if acted outwardly with the Body, or if loved and entertained in the Soul, do certainly kill the Souls Life, as to God; and whoever doth commit them cannot be said to remain sanctified, or to retain any degree of true Sanctification, such as *Drunkenness*, *Theft*, *Murder*, *Adultery*, and all such gross things. But there are other sins, and sinful weaknesses and blemishes, that though they do not kill the Souls Life, as unto God, yet wound it, and weaken it, and the least sin that is burdens and hurts the tender Plant of Righteousness where-ever it is planted in any, and where-ever it is suffered to act so much as in a thought or word, it clouds and vails the Soul in measure, and defileth it; for the least sin is a defiling and hurtful Nature.

4*thly*, Where the Root and Nature of Sin is not wholly destroyed nor killed, it may be so far driven into a Corner, and captivated, and imprisoned, and chained, that it is not suffered to act; and thus it is possible that such who are but Young in the Faith, and have but some real and true beginning of Sanctification, may be well preserved from acting of Sin, either in thought, word or deed, by the ability of Gods Grace in them; and also, they may be well enabled to perform many pure Acts of Worship and Obedience to God, without any mixture of actual Sin, so that when they pray, their Prayer may be pure, as *Job* said, *my Prayer is pure*, and the Meditations of their Hearts, and Words of their Mouthes, and Works of their Hands, by the help of Christs Grace and Spirit, may be pure, and without all mixture of Sin, in the Act, although the Root and Nature of Sin and the fleshly Birth be not altogether destroyed in them.

5*thly*,

5thly, But as such a thing is possible, and doth oft come to pass so to be, yet at times, through humane frailty, & slackening the Watch, the sin that was drove into a Corner and made Prisoner and Captive, may get some strength, & some things of sinful Weaknesses, Blemishes and Imperfections may take place, and too frequently do in many, where the Work of Sanctification doth in good measure remain, as giving way to a vain Thought for a minute, or some small time, or speaking perhaps some idle or unadvised word, even as happened in the case of *Moses*, yet that did not bring *Moses* altogether to a loss of his inward Condition. Also, there are Sins of Omission, and loss of time in some parts, and Sins of Ignorance which many are chargeable with, and hinder their growth in Holiness, and yet doth not wholly destroy the work of Sanctification, nor kill the life of Grace in them.

6thly, Although no sins are to be indulged in any, as being little or small, because every sin, even the least, hath a great evil in it, that is displeasing to God, and offensive to his Spirit, yet comparing some sins with others, there are greater and lesser Sins; and lesser Sins that do not kill, but hurt and defile the Soul in some measure, if speedily repented of and turned from, and forgiveness and washing from it is sincerely prayed for, in Faith, through Christ, they are readily and easily forgiven for Christs sake, & the Defilement washed away quickly and readily, as if it had never been.

7thly. There is a degree of Holiness & Nearness unto God, through Holiness, that without all question many have attained unto, which hath great Purity and Soundness, and sound Health of the Soul in it, but such will be more careful and desirous to preach and declare their Perfection by their perfect Works, and perfect and holy Walking, than by talking of it; for it was more the manner of the Saints to demonstrate their Perfection by good Works, than by many Words. But he who saith *He is Perfect, and perfectly freed & healed of all sinful Infirmities*, and yet it is manifestly apparent to many, who hear him, that he hath divers very palpable Imperfections, doth certainly greatly dishonour God, and give great occasion of Offence to the Hearers. Therefore if any think themselves Perfect, and perfectly freed from all sin of Thought, Word and Deed, and that they have no sin, and have lived so long without all manner of Sin, either of Omission or Commission, (as suppose a Day, Week, Month, or Year,) as I will not deny that such a state is possible, so I would have every one well assured that it is

ſo, and have the certain Evidence and Teſtimony of it, not barely from their own Thoughts and Apprehenſions, that may deceive them, but from the clear and Infallible Evidence and Teſtimony of Gods Spirit: Nor is it enough for any man to ſay, *I know nothing by my ſelf*; for though *Paul* did ſay ſo, yet he ſaid alſo, *thereby he was not juſtified*. And he who is as near to God as *John* was, and other far advanced *Chriſtians*, though they may ſay, *If our hearts condemn us not, we have Confidence before God*, yet it is not proper for every one to ſay ſo; for, alas! the hearts of many are hardened, and mens hearts too frequently deceive them until a very great change be wrought in them. And indeed too many are deceived with too great and high Conceits of their Attainments, which is to their great hurt in many reſpects, even as it is to the great hurt of him that is dangerouſly ſick, and yet thinks himſelf whole, and ſo goes not to the Phyſitian, as Chriſt ſaid, *The whole need not the Phyſitian, but the ſick*. Hence ſome are ſo lifted up with a Conceit of their ſo great Attainments (although their ſins and imperfections be very manifeſt) that they are ſet down in a fleſhly eaſe, and carnal liberty, and can talk at Random, and miſ-ſpend much precious Time, and yet feel little Burden, or have little ſorrow or compunction for their ſins, imagining many things not to be ſins, that are ſins, which is too eaſie, but not a ſafe way to Perfection; and when ſuch pray, they rarely pray as Chriſt taught his Diſciples, ſaying, *Forgive us our Sins*, imagining that they have no ſins to be forgiven them, when as yet they have many, but are not duely ſenſible of them; ſuch meaſuring and comparing themſelves with themſelves, are not wiſe, as *Paul* hath declared in a like caſe. But if they did duely and diligently bring all their Thoughts, Words and Deeds to the Light, and meaſure all they think, deſire, ſpeak or do, or do not, but omit, with the pure Law and Commandment of God, that is exceeding broad, as *David* hath declared, who ſaw to the great Perfection of it, beyond many, ſuch would not be ſo confident and bold to think more of themſelves than is convenient.

And for a help to a man, whereby he may be helped to know his ſtate before God, it is ſafe for him frequently to examine himſelf, as in Gods Preſence, his Mind being retired, as much as poſſible, out of all worldly and ſelfiſh Thoughts, and turned to the Light of the Lord in his heart, with theſe, and the like, cloſe and near, but plain Queſtions, *viz. Firſt*, In relation to his Neighbour:

Have

Have I not once this Day, Week, Moneth or Year past, said or done any thing to the hurt of my Neighbour? Have I said or done nothing to lessen his Repute and Estemation among Men? Have I entertained no hard or uncharitable Thoughts of him? Have I said, or thought, or done every thing towards him, as I would have him say, think or do towards me? Have I omitted nothing of my Duty towards him? Have I (as becometh a good Christian) *seasonably warned and admonished him of what I saw amiss in him? Have I ministred to the Necessities and Wants of all my Neighbours, both inwardly and outwardly, according to my ability, &c?*

Next, as to a Man's Self:

Have I no vain glorying and high Thoughts of my Self, and Attainments? Am I not exalted above my measure in any respect or degree, because of Knowledge or Gifts above others, or Services, or Sufferings above others? Have I not at any time for this Day, Week, Moneth or Year, or Years past, prefered and esteemed my self above others, who may be and are really better than I? And do I not too much please my self in many things wherein I ought to deny my self, and take up the Cross, as even in eating, drinking, cloathing, sleeping, and other Bodily things? Might not some of these things I use be spared, and the Money, or worth of them given to help the Poor, that may be in great necessity?

And, 3*dly*. As to God, *Do I love God as much as I ought to do? Do I delight in God as much as I ought, and believe and confide in him, and in his Son Jesus Christ, and depend on him as much as I ought? Is my whole strength, time and ability, both of Soul and Body, spent in his service? Do I pray as much as I ought, and am I as thankful unto God as I ought to be, for all his Mercies, both temporal and spiritual? Have I as due and frequent remembrance of them, as I ought to have, and especially of the great Love of God in giving his Son freely to dye for me? Do I love and remember the Lord Jesus Christ more than all things of this World, and that incomparably? Have I lost no hour nor minute of my time? Have I omitted nothing of my Duty to God, in any respect, for so long time past, since I did reckon my self attained to Perfection? Doth my Mind never wander, and is never exercised in any unprofitable thing? Do I alwayes keep my Watch, and use a diligent Circumspection over all my wayes, to the least of my Thoughts, Words and Actions? Do I read the Scriptures as much as I ought to do? Do I as reverently hear what God speaks to me in any of his Servants, as becometh me to do?*

With these, and the like close and near Questions, if many would

 impartially

impartially examine themſelves, no doubt they would find great cauſe of Humiliation before the Lord, and to beg the pardon, as of many Sins, both of Omiſſion and Commiſſion, ſo for their great ſin of Pride, and thinking of themſelves above what they are.

But as I have nothing againſt the Doctrine of Perfection, as a thing poſſible to be attained in this Mortal Life, by the Grace of Chriſt, ſo I greatly diſlike that any ſhould imagine they are come to it, who are very ſhort of it; and I do judge it is a very great Error, and exceeding hurtful to hold it for Doctrine, *That every one that hath the leaſt meaſure of true Chriſtianity, or Faith, or Sanctification, is perfectly ſanctified, waſhed and cleanſed*; The plain tendency of which is to drive ſome to Preſumption, and others to Deſparation; for ſome are naturally more inclined to preſume than others, and to think too much of themſelves; and theſe who believe this Doctrine, will conclude, (if they feel the leaſt degree of Sanctification) they are *Perfect*; for according to this moſt falſe and abſurd Doctrine, there is no middle State or Condition betwixt *perfectly Holy* and *perfectly Unholy*, *perfectly Carnal* and *perfectly Spiritual*, every one is *perfect Gold* or *perfect Droſs*; for there is no mixture of Gold and Droſs in one Veſſel, according to this falſe Doctrine. Others again, who are more naturally fearful, and jealous, receiving this abſurd Doctrine, becauſe they feel ſomewhat of Sin and Unholineſs remaining in them, will conclude, they have nothing of Holineſs in them at all, nothing of Faith, nothing of Hope, nothing of Virtue, they are wholly without, they have wholly loſt their Condition; and becauſe they feel ſome Malady or Diſtemper in them, therefore they have nothing of Health or Soundneſs; and becauſe the feet are unclean, and need waſhing, therefore neither hand nor head, nor any part in them hath any Purity in the leaſt. But this is far contrary to Chriſts Doctrine, which ſaith, *He who is clean needeth not ſave to waſh his feet.*

But ſome who hold this abſurd Doctrine, have ſome ſeeming Reaſons and Arguments for what they ſay, as 1ſt. *If God and Chriſt ſave not all men perfectly at once, and doth not perfectly reſtore them, or in as ſhort time as* Adam *loſt himſelf, and fell from his ſtate, then Sin and the Devil is ſtronger than God and Chriſt.*

I Anſwer; It doth not follow; for at this rate, not only all Believers muſt be perfectly ſaved, and waſhed, and healed at once, but all men muſt be perfectly ſaved alſo, and that at one touch; for God

and

and Chriſt are preſent, and at work in all men, in order to ſave them? But the Vanity and Folly of this Argument may eaſily appear by the like Reaſonings: A Man burneth his Houſe in one hour, and the King taketh Compaſſion on the Man, and buildeth up his Houſe again, but not in one Hour, but in ſome Days, Weeks or Moneths, Therefore the Man is greater and ſtronger than the King. A Child woundeth himſelf mortally with a Knife in one inſtant, but the skillfull Phyſitian doth not cure him till after ſome days, and therefore the Child is ſtronger than the Man. But to anſwer more directly, I ſay, it is one thing what God can do, and another thing what God willeth to do: That God can perfectly heal and cleanſe the Soul from all ſin in a Moment or inſtant, none will deny, but it is not his Will ſo to do, and he ſeeth not fit in his infinite Wiſdom to do it, but rather to effect the cure by little and little, that the Soul that hath ſinned with too great eaſe and delight, may find it ſelf cured through pain and ſmarting, and with great difficulty, that ſin may be the more diſtaſted, and the Soul may be the more careful not to ſin againſt the Lord for time to come, that it may have to ſay, as one ſaid, when tempted to commit a great ſin, *I will not buy Repentance at ſo dear a Rate.* If God did cure and heal mens Souls by abſolute Power and Will, that were in all reſpects irreſiſtible, and did the Cure without all pain and difficulty to the Soul, it might eaſily relapſe into ſin again; but the great ſorrow, pain and difficulty that the Soul feeleth in its being healed, even by the hand of the Lord, maketh it the more wary for time to come, according to the Proverb, *Burnt Children dread the Fire.*

Again, ſome argue thus, *Chriſts curing the Bodily Diſeaſes of all that he cured, and raiſing the dead, did it at once, by one word or touch, and never at twice, except in that one caſe of a certain blind man, whoſe Eyes he opened at firſt to ſee men as Trees, and next to ſee perfectly; and Chriſt is a perfect Saviour, and worketh not by halves, and therefore he cureth and healeth all Souls perfectly at once, or at leaſt at twice.*

Anſw. This Argument deſtroyeth it ſelf, for it confeſſeth that Chriſt did not cure that blind Man at once; and if that do not argue, that Chriſt is not a perfect Phyſitian, that he did not cure once, no more doth it argue that he is not a perfect Phyſitian, though he cure not the Souls of men generally neither at two or three words or touches, altogether fully and perfectly. And we have other Examples and Inſtances of Chriſts gradual curing men, and that not perfectly all at once, as

in his opening the Eyes of another blind man, *John* 9. 6. it is said, he spate on the ground, and made Clay of the Spittle, and he anointed the Eyes of the blind Man with the clay, and said unto him, *Go, wash in the Pool of* Siloam, which is by interpretation [*sent*] he went his way therefore and washed, and came seeing. Where Note these gradual steps, 1*st*. Christ spat on the ground, 2*ly*. he made clay of the Spittle, 3*ly*. he anointed the Eyes of the blind Man with the Clay, 4*ly*. he bid go to the Pool of *Siloam*, and wash. All which have a spiritual signification. And also in his raising the Widdows dead Son; for it is said, *Luke* 7. *That he touched the Bier*, and it had this effect, that they that did bear him stood still; yet that touch did not raise him up, but when Christ said unto him, *Young Man, I say unto thee arise*; and here he spoke not only one word unto him, but divers, and it had this effect, that he that was dead, sate up, and began to speak; and then last of all it is said, He delivered him to his Mother. And also, his curing the mans Son possessed with a Deaf and Dumb Spirit, after the Spirit was commanded to come out of him, he cryed, and rent him sore, and came out of him, and he was as one dead, but Jesus took him by the hand, and lift him up. Again, when Christ raised *Lazarus* from the dead, observe these steps, 1*st*. he commanded them to take away the Stone, 2*ly*. he prayed to his Father, and gave Thanks, lifting up his Eyes, 3*ly*. He cryed with a loud Voice, *Lazarus, Come forth*; but when he came forth, he was bound hand and foot with Grave Cloathes, and his face was bound about with a Napkin, therefore Jesus said, *Loose him, and let him go*; all which hath a spiritual signification, and is acknowledged by many to signifie the gradual working of Christ, in raising the dead Souls of Men; and when raised, yet for some time they are bound, as it were, with Grave Cloathes, till they be loosed. And the the Parable of the *Samaritan*, in his healing the poor wounded Man, not all at once, hath the like Signification; for, *first*, it is said, he came where he was, and when he saw him, he had Compassion on him, and went to him, and bound up his Wounds, pouring in Oyl and Wine; and yet for all this he was not perfectly cured, nor able to go, therefore it is said further, he set him on his own Beast, and brought him to an Inn, and took care of him, and left two Pence with the Host to take care of him; all which various steps and circumstances have the like signification. And what other signification can that have, of the Prophet, bidding *Naaman* wash seven

times

times in *Jordan*, in order to be cleaned of his Leprosie, (as accordingly he did) but to point at the gradual cleansing of the Soul, as it is not only once or twice, but seven times washed in the spiritual *Jordan*, or River of Judgment, the Number Seven being a perfect Number, answering to the seventh Day and seventh Year, which was Sabbatical. But I answer further, Although Christs curing outward Diseases was a Figure and Sign of his curing mens Souls, as to the Substance, yet not as to all the Circumstances thereof; for, 1*st*, Many were cured of their Bodily Diseases, and some raised from the dead to Life, without any thing on their part, in way of concurrance, but were meerly passive, as those who were raised from the dead, & healed of Madness, having unclean Spirits cast out of him. 2*dly*, Christ cured them commonly by his Bodily Touch, and Voice of Words uttered with his Bodily Mouth, and by his Bodily Presence with them for most part, his divine Power working invisibly therewith, and he who cured them, they saw him, and heard him with Bodily Organs; but it is not so now with all whose Souls he cureth; for many Thousands have been cured by his great Power, who have neither outwardly seen nor heard him, but only believed in him. 3*dly*, These whom he Bodily cured remained still mortal Men, and subject to following Diseases, and Bodily Death it self; but the Souls of many are so cured and healed by Christ, that they never dye any more, but remain forever sensible of that Immortal Life and Power that first quickened them. And though Christs curing and healing the Souls of his People be gradual, and not all done at once, yet it is done effectually and perfectly in his own time, as the Souls of the Patients are faithful and careful to observe his Commands. And though the Lord was a perfect Physitian to *David*, and did perfectly heal him, and restore him to health of Soul, after his great sin and fall, in the case of *Uriah*, yet he did not work that cure in him all at once, but after some considerable time, as *Davids* words in divers of his *Psalms* plainly demonstrate, where he declareth how sensible he was of the disease of his Soul, and went under great heavyness and smarting, in the sence of his sins, and that for a considerable time, and did go through much inward Affliction and Trouble before he was perfectly cured and restored, (see for this *Psal.* 5. 38. throughout, and *Psal.* 13, & 25, & 29. v. 9, 10. & *Psal.* 32. v. 34. & *Psal.* 51.) for indeed the Lords way & method of curing mens Souls, is first to wound and make them sick and full of pain, as *David* witnessed, and then gradually to

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heal; whereas when Christ cured mens Bodies, he did not pain them.

And whereas they further argue, *That as a Child is a perfect Child, and doth perfectly obey the Fathers Command, though he be not a Man, and cannot do what a Man doth, yet if he do whatsoever his Father commands him, he sinneth not, as if the Father say to one Child that is but weak, bring me ten Pounds, if he bring the ten Pounds, though he hath not strength to bring an hundred Pounds, as another that is stronger than he hath, yet he doth perfectly obey his Fathers Will, and sinneth not.*

Answ. All Comparisons and Similitudes hold not in all respects, nor doth this similitude prove what is intended; for though a Child may perfectly obey his Fathers Command in one or more things, yet it doth not follow that he doth so in all things; in some things he may fall short, and have a Will to do more than he doth well perform, yea, when the Child is bringing the ten Pounds to his Father, through rashness, and too great haste, he may fall, and hurt himself in his face, or dirty his cloathes; and its rare but Children in many things do amiss, for they are oft foolish, and of little Understanding, and yet have greater Confidence often than Men of Years and Experience. And concerning whom did *James* say, *In many things we offend all?* was it not concerning them who were as Children, at least, and whom he calleth Brethren? And said, *John, Little Children, these things I have writ unto you, that ye sin not, and if any sin, we have an Advocate with the Father, &c.* where he taketh it for granted, that these who are in the state of Children may sin, , and yet every sin doth not altogether make them cease to be Children, or cause the Father to dis-inherit them. And even as in Natural Children, there are frequently divers things faulty and blame-worthy, which a tender Father passeth by, and easily pardoneth, when the Child retaineth true Love to him; so in such who are but as Children in the Truth, there are too often divers things faulty, and blame-worthy, yet because they retain true Love to God in measure, he doth not reject them, but own them in their Childish state.

And as concerning these words in *John* [*He who is born of God sinneth not, &c.*]. It is to be considered, that to be throughly and entirely born of God, is an high state, and doth not belong to all who may be called (in a Scripture sence) Children, as in the Childs state; for to be throughly born of God, is to be wholly renewed and sanctified, so as to have nothing of the Flesh or unrenewed Nature remaining in

not;

them; but this is an high ſtate, and is not the attainment of every one in whom that good work of Sanctification is begun. And it may be ſaid, the Birth of God, or what is begotten of God in man, ſinneth not; and Man (ſo far as he is ſpiritually renewed and born again) ſinneth not, the Heaven-born Man ſinneth not; but yet in many there remaineth an unrenewed part, that may and doth oft ſin, untill it be changed and renewed.

And as concerning that other Doctrine, *That none are to preach Chriſt to others, but who are perfectly free from all Sin in Thought, Word and Deed:* It were indeed greatly to be wiſhed that there were many ſuch Preachers, and all Preachers ſhould have ſome real Experience of a good Work of God begun in them, and be in ſome meaſure truely ſanctified, and free of all ſcandal in Life and Converſation. But to ſay, that none but ſuch as are wholly perfected, and free from the leaſt ſin or blemiſh, hath no warrant from Scripture, as if the leaſt ſinful defect or blemiſh did altogether unminiſter them, or make them fall from their Miniſtry; for though *Judas* fell from his Miniſtry by Tranſgreſſion, becauſe it was of a heinous ſort, yet ſo did not all the Diſciples, who had ſome Weakneſſes, divers of them, as is recorded; for if the leaſt ſinful weakneſs doth take from a man his Miniſtry, then *Moſes*'s Treſpaſs at the Waters of Strife did take his Miniſtry from him, and the Contention betwixt *Paul* and *Barnabas* did take away the Miniſtry from one of them at leaſt; for one, if not both, were faulty; and that for which *Peter* was reproved by *Paul*, did take away his Miniſtry; all which are falſe; and therefore ſo is that Doctrine from which ſuch a falſe Concluſion doth proceed. I need ſay no more to this Head, becauſe it is ſo connected with the former that it doth depend on it; and therefore the firſt falling, the latter doth fall with it.

Error 27. *That there is no coming again of Chriſt to judge the Quick and the Dead, but that only which is already witneſſed within us; but that there ſhall not be any Coming or Appearing of Chriſt in his glorified Nature and Body of Man without us, in any Age or Time to come.*

Er. 28. *That there is no general Judgment Day to come at the end of the World, but every one immediately after Death hath all the Reward or Puniſhment, that he is to expect forever.*

Er. 29. *That there is no Reſurrection of the Body after Death, either of the Juſt or Unjuſt; for Chriſt is the Reſurrection, & who are come to Chriſt are*

are come to the Reſurrection, and there is no other to be expected; and that all holy Men and Women immediately after Death have got all the Reward and Reſurrection that was or is to be expected, and they wait for nothing more than what they then received.

Er. 30. *That they who are perfectly ſanctified, are already fully come to the New Heavens & the New Earth, and all that is written in the Prophecies of the Scriptures of the Old and New Teſtament concerning the New Heavens and the New Earth, is already witneſſed and fulfilled to ſuch as are perfectly ſanctified.*

Correct. All theſe are great and hurtful Errors, and very unbecoming ſuch who not only pretend to be *Chriſtians* of the more common ſort, but who pretend to a degree of Knowledge and Underſtanding in the Scriptures beyond many others, as ſome do to my certain Knowledge. Now theſe Errors are ſo linked together one with another, that they ſtand and fall together, therefore I need ſay the leſs to the Refutation or Correction of every one of them. And as concerning the firſt of theſe four Errors here mention'd, it depends upon another great Error above refuted and corrected, to wit, *That Chriſt is now in Heaven, only God, without any Cloathing or Garment of mans glorified Nature, of Soul and Body; and that the ſpiritual Body he hath now in Heaven is only and alone his Godhead, as he was from all Eternity, which is Infinite, Almighty, and every where preſent:* Which is well nigh as groſs an Aſſertion as any doth or can hold; for it is no where ſaid in Scripture, *That the Godhead is a ſpiritual Body*, but it is ſaid, *That God is a Spirit.* And as concerning Chriſts Body that he had of the Virgin, and was crucified, dyed and buried, it is not every where preſent; for after Chriſt roſe from the Dead, the Angel told the Women, *That he was not in the Grave, but was riſen*; and *Peter* hath declared concerning Chriſt, *That the Heavens muſt receive him until the Time of the Reſtitution of all things*; and then God ſhall ſend him from Heaven; Which muſt needs be underſtood of his Body, and Bodily Preſence, as the Son of Man. And ſaid Chriſt (concerning his Bodily Preſence and Appearance) to his Diſciples, *The Poor ye have always with you, but me ye have not always.* And when they were ſorry that he was going away, he comforted them by telling them, not only that he would come again in Spirit, but alſo *That he would come again, after he had gone to prepare a place for them in Heaven, and receive them unto himſelf, that where he was, there they might*

be

he alſo; Which hath a reſpect to his coming at the end of the World, at the Reſurrection of the Dead: And when Chriſt was taken up Bodily into Heaven, while the Diſciples lookt ſtedfaſtly towards Heaven, as he went up, it is ſaid, *Acts* 1. 10, 11. *Behold, two Men ſtood by them in white Apparel,* (whether theſe were Angels, or ſome of the Saints that aroſe after Chriſts Reſurrection, I ſhall not meddle here to determine) *which alſo ſaid, Ye Men of* Galilee, *why ſtand ye gazing up into Heaven? This ſame Jeſus which is taken up from you into Heaven, ſhall ſo come in like manner, as ye have ſeen him go into Heaven*; and ſurely that was without them. And though it is well done to contradict the carnal conceit of ſuch who carnally imagine, that Chriſt is in Heaven with a carnal Body, and did ſo aſcend, and will again ſo deſcend, like our *carnal body*, & ſhall have a carnal Sword (as ſome groſly imagine) to deſtroy his Enemies; yet it is not good, but very hurtful to run into ſuch an extream, as becauſe Chriſt hath not a groſs material and carnal Body, ſuch as we have, and will not deſcend with a groſs material carnal Body, therefore he will deſcend with no Body at all without us, and have no outward Coming at the Reſurrection of the Dead; and ſo would confine & limit all coming of Chriſt only to his inward Coming and in his Saints; and as if the Saints in the World to come were to have no other Knowledge of Chriſt, nor acquaintance with him, but only within them. But ſeeing Chriſt is in Heaven in the intire glorified Nature of Man, both in Soul and Body, and in that Nature is Head and King of the Saints, it doth add (not a little) to the Comfort and Happineſs of the Saints, that they ſhall not only know, ſee and enjoy him inwardly with the Eyes of their Souls, but that they ſhall alſo know, ſee and enjoy him without them, ſeeing him Bodily with the Eyes of their Reſurrection Bodies, which ſhall be made able to behold him. And though the Wicked ſhall be raiſed alſo in vile and diſhonourable Bodies, and ſhall be made to ſee him, yet it ſhall be in another manner then the Saints ſhall ſee him, for it ſhall be to their great Trror and Torment; therefore it is ſaid, *He ſhall appear in flaming Fire* (when he ſhall be revealed from Heaven, with his mighty Angels) *taking Vengeance on them that know not God, and that obey not the Goſpel of our Lord Jeſus Chriſt*, 2 Theſ. 1. 7, 8. for as Chriſts inward Appearance is after one manner to his Saints, even moſt lovely gentle and aimable, but after another manner to the Wicked, even

dreadful and terrible, and is compared to *devouring Fire* in Scripture, ſo it will be in that Day, in the outward, inſomuch that the Wicked will then cry, *Hills and Mountains, fall on us, and hide us from the face of him that ſitteth on the Throne, Rev.6.16.* compare with *Luke* 23.30.

And whereas ſome ſay, *They can own no other Body of Chriſt but that which he giveth his Saints to feed upon, to wit, his Fleſh, which is Meat indeed, and his Blood which is Drink indeed; and this is not confined to any one place, but is every where where the Saints are, who feed upon it in all places, whether when met together, or in private places, and Dungeons, where they may be Priſoners.*

I Anſwer; The Body of Chriſt is one, even as Chriſt is one; but that Chriſt is one, doth not hinder that he hath a two fold Nature, to wit, the one of his Godhead, the other of his Manhood, forever united together in moſt excellent and admirable Unity; yet the Godhead of Chriſt is not his Manhood. Again, as concerning the *Manhood of Chriſt*, we ought, according to Scripture, to diſtinguiſh betwixt his *Body*, and *Fleſh*, and *Blood*, as he is, and was the heavenly Man in all Ages of the World, and was before the World was, and who fed the Saints in all Ages, as well before Chriſt came in the Fleſh as ſince, with his heavenly Fleſh and Blood, that is ſpiritually or myſtically ſo called, as it is alſo called *Bread, Wine, Milk, Honey, Marrow* & *Fatneſs*, and which is proper and belonging to him, as he is the Heavenly Man, or Lord from Heaven, before he took Fleſh in the Virgins Womb. I ſay, we ought to diſtinguiſh betwixt his Fleſh and Nature which he giveth us to partake of and feed upon, and that Fleſh and Nature of ours which he did partake of, that is of a far inferiour kind, in it ſelf conſidered, yet is now wonderfully exalted and glorified in Heaven with himſelf.

And as concerning the Lord Jeſus Chriſt, as he is and was the heavenly Man, in his heavenly Fleſh & Blood before this World was, and is the Food of the Saints, he neither can nor ought to be underſtood as limitted or confined to any particular place, viſible or inviſible, but is every where preſent, giving Being, Life and Virtue to all Creatures, according to their various Capacities. But when we ſpeak of the Body of Chriſt, as it was born of the Virgin, and appeared among the Diſciples, was crucified, dead and buried, and roſe and aſcended into Heaven, and is now in Heaven, we ought to conſider, that, as when it was upon Earth, though the fullneſs of the Godhead dwelt in it, yet

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it was not every where present, but was sometimes in one place and sometimes in another; so now that it is in Heaven, it is not every where present, but doth there remain, and will, until the time appointed; and though the Fullness of the Godhead dwelleth in it, yet that is not so to be understood, as if the Godhead were confined to that Body, and were no where else but where that Body is; but it hath this sence, That such a Fullness of Gods Presence, and of the divine Grace, Life, Power and Virtue, Light, Wisdom & Knowledge doth dwell in him, as in no other whomsoever, neither Angels nor Saints; and out of that fullness which dwelt, and still dwelleth Bodily in him, all Saints and Angels receive proportionably, and Grace for Grace, as *John* hath declared. And it may and ought to be acknowledged, That the Man Christ Jesus, the Son of *David*, and the Seed of *Abraham*, who is now glorified in Heaven, in that Nature and Seed which he did take, doth send forth into all his Saints, divine Communications and Influences of Light, Life and Grace, and divine Power and Virtue, to quicken, refresh and comfort them, as also to teach and instruct them still more and more in the Mysteries of his heavenly Kingdom; and by these divine Communications and Participations of Light, Life and Grace, *&c.* they are united unto him, and he unto them, as the Members are unto the Head, and their Prayers and Breathings ascend unto him, which he presenteth unto the Father; and as they feel and are sensible of his divine Power and Virtue, as really as if he were Bodily present, so he feeleth and is sensible of all their Sufferings, Afflictions, Wants, Necessities, Tryals, Tentations and Exercises of all sorts, whereby they are greatly encouraged to pray unto him, and to come unto God by him, who is their merciful High-Priest and Advocate with the Father. And it is the *Man Christ Jesus* who hath received the holy Spirit above measure, and all spiritual Gifts, Virtues and Blessings, that sendeth down the same to his Saints on Earth. And it is by his Grace, Virtue, Light, Life and Power, that all who become Saints, are converted and renewed, so as of *Unholy* to become *Saints* and *Holy*; for it was the Man Christ Jesus that said, *And I, when I am lifted up, will draw all Men after me*; and of him it was propheſyed in the *Psalms*, *Thou when he should ascend on High, he should receive Gifts for Men, even for the Rebellious*; and such as he received he gave them, to turn them from being Rebellious, to be his Servants and Subjects. And seeing it is acknowledged by many from good Experi-

ence,

ence, and the Scriptures Testimony, That *Holy Men* have fellowship together in the Spirit, as Fellow Members of one Body, and influence one another, and convey to one another spiritual and divine Communications of Life, Grace and Virtue, from Christ their Head, and that at any distance, as outwardly, in order to quicken, refresh, comfort and strengthen one another; it must needs be acknowledged, That the Saints on Earth have Fellowship with the Man Christ in Heaven, in the Spirit much more, and receive divine Communications and Influences from him of divine Grace, Life, Virtue, Light and Love, as so many Rayes and Beams from him, who is the *Sun* of Righteousness, and hath that place and Office in his Church, as the outward *Sun* hath in the Firmament to the Earth, and the Stars of Heaven; and who doth also in a general way enlighten every man that cometh into the World; and as he was the Light of the World, and did in some measure lighten all men in all Ages, even before he came in the flesh, so now, after he is come in the flesh, and was dead, and is risen again, he doth more enlighten Mankind than formerly, where ever his Name is faithfully preached, as *Paul* preached concerning him, *That he should be the first that should rise from the Dead, and give Light to the* Gentiles, to wit, more abundantly after his Resurrection than before, to all who should hear his Name faithfully preached, and believe and obey. And for these, and the like Considerations, it may and ought to be acknowledged, that all true Believers, though they eat not of Christs Body that was broken for them on the Tree of the Cross, with the outward Mouth, yet by Faith they spiritually and mystically feed upon him, and eat his Flesh and drink his Blood, even that Body of his that was crucified on the Cross, & his Blood that was then shed, when the Souldier pierced his side with the Spear, according to which *Augustine*, above twelve hundred Years ago, said, *Crede et Manducasti*, i. e. *Believe and thou hast eat*; for Christ as he suffered for us in the Flesh, apprehended by us with a living Faith, is as a Feast unto us; and this was signified by eating the Paschal Lamb, and Flesh of the Sacrifices under the Law, and by the Parable of eating the fatted Calf, under the Gospel.

But now as concerning Christs Coming and Appearance, that is yet to be, even without us, in his glorified Body, in the time appointed, when he shall come to judge both the Quick and the Dead, I shall cite some further Testimonies of holy Scripture, which will sufficiently prove the thing to such who are not blinded with Prejudice against

such

ſuch a precious Truth, Mat. 26. 64. *I ſay unto you* [he was ſpeaking to the Council and high Prieſt of the *Jews*, who took Council to put him to Death] *Hereafter ye ſhall ſee the Son of Man ſitting on the Right Hand of Power, and coming in the Clouds of Heaven:* Which words have a plain Reference to his coming to judge both the Quick and the Dead in that great Day of Judgment, at the end of the World (compare this with *Mark.* 14. 62. Now that the real ſence of Chriſts words is, that they ſhould ſee him, not only inwardly to condemn them by his Light in their Conſciences, but alſo outwardly in that very Bodily Nature wherein they denyed him to be the true Chriſt, is moſt clear to all who are not willfully prejudiced againſt the Truth of it; for the *Jews* did generally believe that there was to be a Day of Judgment, and that the Light or Spirit of God in their hearts would inwardly Judge all Men in that Day, and therefore that was not it which they reckoned Blaſphemy in Chriſt, to affirm; But that he whom they ſought to put to Death, the Son of Man, born of *Mary*, and whoſe Body they ſaw ſtanding before them, ſhould in the ſame Body and Nature come in the Clouds of Heaven to judge them for their Impiety, This they judged great Blaſphemy. Again, we have the Manner and Circumſtances of his outward Appearance in that great Day, very plainly deſcribed, *Mat.* 25. from v. 31. to the end, where its ſaid, *When the Son of Man ſhall come in his Glory, and all the holy Angels with him, then ſhall he ſit upon the Throne of his Glory, and before him ſhall be gathered all Nations, and he ſhall ſeperate them one from another as a Shepherd divideth his Sheep from the Goats,* [for until that time, good and bad will remain together in this World, not only in one Nation, but in one Houſe or Family] *Then ſhall the King ſay unto them on his Right Hand, &c.* Now that this cannot be wholly a thing or action to be done in every mans Conſcience, (as ſome imagine) altho' the Book of Conſcience will then be fully opened, with the other Books, and Chriſts Light in the Conſcience will manifeſtly witneſs againſt the Wicked, and for the Righteous; but as all Nations are to appear before Chriſt, as he is the Son of Man, in their Reſurrection Bodies, the Juſt in glorious Bodies, and the Unjuſt in vile & diſhonourable Bodies, ſo Chriſt is alſo to appear in his Reſurrection Body, even the ſame wherein he was crucified, but wonderfully changed in Manner and Condition, yet the ſame for Subſtance; but to ſay, all this is wholly an action to be done within every man, as if all Nations were to be

gathered

gathered within every man, and the Sheep were to be set on the Right Hand within every man, and the Goats on the left hand within every man, is such a gross Perversion and Abuse of holy Scripture, that to mention it, is sufficient to refute it; for at this rate every man hath all Nations, good and bad, within him, and both Heaven and Hell at once; than which there can be no greater Confusion, nor greater abuse and Perversion of holy Scripture. And to this glorious Time of Christs Bodily Appearance, as the Son of Man, that place, *Mat.* 19. 28. hath a plain Reference, *Verily I say unto you, that ye which have followed me in the Regeneration when the Son of Man shall sit in the Throne of his Glory, ye also shall sit upon twelve Thrones, judging the twelve Tribes of* Israel; where some *Greek* Copies placing the Comma before these words, *in the Regeneration*, make that clause (*In the Regeneration*) to refer to the time of Christs Coming, and the Resurrection of the Dead, which is a sort of Regeneration, even as the new Body of Corn, that riseth out of the Seed that is sown, is a true Regeneration; and with this compare these parallel places, *Mark* 10. 29, 30. and *Luke* 18. 29, 30. Where note, that the Hundreds of folds, or Manifolds, relate to Christs Coming, which then shall be paid them, or rather freely given them, together with what they lost, some in the same things, as *Fathers, Brethren* and *Kindred*, and some in the equivolent. And whereas it is said, *Mark* 10. 30. (*with Persecutions*) it is a false Translation, for then shall be no Persecution, but the *Greek* word, μετὰ διωγμῶν, signifieth, as well, *Things that follow*, as to say, *cum Consequentibus*, or *cum Pertinentibus*, i. e. *with the Consequents* or *Pertinents*: And whereas it is said, *Now in this Time*, it should rather be translated, *Now in That Time*, to wit, at Christs Bodily Appearance, when they shall be openly rewarded in the sight of their Enemies, who did openly persecute, and spoil them. And surely such an open way that shall have an outward Demonstration to mens sight, as well as inward to their Consciences, both of Christ's being rewarded of his Father, after all his great Sufferings, and also of the Saints their being rewarded with him, after all their Sufferings, is that which doth most excellently suit both with the Goodness and Wisdom of God, and also with his Justice; for in this world the Justice of God (although they are exceeding blind who see not the secret Tracts of it) doth not so evidently appear to all, as then it shall do. And concerning this Coming and Appearance of Christ, in manner aforesaid, even without us in his glorified Body, and the Hope,

Expectation,

Expectation and Faith that the Saints had of the same, to their great Comfort, and what use they made of it, to their Progress, in perfecting Holiness in the fear of the Lord, consider the following places of Scripture, *Mat.* 24. 30. 2 *Pet.* 3. 4. *cap.* 1. 7. 1 *Joh.* 2. 28. & 3. 2, 3. 2 *Tim.* 6. 14. 2 *Tim.* 1. 10. & 4. 1, 8. *Tit.* 2. 13. *Mat.* 24. 3. 27, 30, 37, 39. *Mark* 13. 26. 1 *Cor.* 15. 23. 1 *Thes.* 2. 19. & 3. 13. & 4. 15. 2 *Thes.* 2. 1. *Rev.* 1. 7. And there are many Testimonies of the Old Testament that confirm the same Truth, of which see these following, *Dan.* 7. 9, 10, 13, 14. *Zech.* 14. 5. *Psal.* 96. 13. *Isa.* 13. 9. and of this outward Coming of the Lord Jesus in the end of the World, *Enoch*, the seventh from *Adam*, prophecyed, as *Jude* relateth, *cap.* 14. And that *Jude* doth take particular notice, that *Enoch* was the seventh from *Adam* (as the Book of *Genesis* declareth) doth plainly point at the seventh Age of the World in which this should come to pass; and as the *Jewish* Sabbath began on the Evening of the sixth Day before the sixth Day was wholly expired; so is considerable time, so there is cause to believe, That that great Sabbath shall begin some considerable time before the six thousand Years of the World be expired (*more of this in the Chronology.*)

And whereas it is said, *Christ shall come in the Clouds of Heaven*, by these Clouds partly may be understood, these great Multitudes of Angels and Saints, in the midst of whom he shall come, even as King in the midst of his Army or Attendants. And that it is said, *Zech.* 14. 4. *His feet shall stand in that day upon the Mount of* Olives (near to which was the Valley of *Jehosephat*, where, it is said, *The Lord will sit to judge all the* Heathen *round about*, *Joel* 3. 2, 11, 12, 13, 14, 15.) &c. it may well enough be translated, *Above the Mountain of Olives*; for the *Hebrew* word (*Gnal*) signifieth *above*, as well as *upon*; for neither the outward Mount of *Olives*, nor the Valley of *Jehosephat* can contain any great part of the Nations that are there to be gathered; but the place where the Lord will appear to judge all Nations, will be some where in the Air, above that place, where Christ ascended; for *Paul* telleth, *The dead Saints shall have their Bodies changed in a Moment or Twinkling of an Eye, and shall be caught up to meet the Lord in the Air*; for both Christs Resurrection Body, and the Resurrection Bodies of the Saints, as their appearance shall have no heavyness nor weight to incline them to the Glob of the Earth, as Christs Body now in Heaven hath none. But

seeing Christs glorified Body is not every where at once, nor shall the glorified Bodies of the Saints at the Resurrection be every where at once, it is most equal and rational, according to Scripture, to believe, that they shall appear in some certain place above the Glob of the Earth, over or above the Mount of *Olives*, where Christ ascended, after he rose from the Dead. And though the Resurrection Body of a Saint cannot be in all places at once, yet without doubt they can move from one place to another at any distance, upwards or downwards, South, North, East or West, in the twinckling of an Eye, or according to the swiftness of a Thought, which is easie to understand to such who know, that some of the movable Stars and Luminaries move some hundreds of Miles in less than one Minute of Time, some of which are greater Bodies than the Glob of the Earth.

But against Christs outward Appearance in his glorified Body, some object *John* 14. 19. *Yet a little while and the World seeth me no more.*

To which *I Answer*; These words are so far from being any proof against Christs outward Appearance in his glorified Body at the time appointed, that it is a good Proof for it; for he doth not say, after I go away the World seeth me no more, but *yet a little while, &c.* and within that little while he promised, that his Disciples should see him, to wit, spiritually and inwardly present with them, the which *little while* containeth the space of time betwixt his Bodily Ascention into Heaven, and his Return; the which though in it self considered, is a large time, yet compared with the Ages in the World to come, may well be called *a little Time, A Thousand Years with the Lord being as one Day.* And whereas the *English* Translation hath it, *The World seeth me no more*, the words (*no more*) cannot exclude all time to come, but only some limitted time; for the *Greek* word οὐκέτι, is most properly translated *not as yet*, and doth relate to some limited time, as is plain from *Mark* 14. 25. *I will drink no more* (or, *not as yet*) *of the Fruit of the Vine, until that day that I drink it new in the Kingdom of God.*

Again, some object, *That if Christ hath such a spiritual Body that shall outwardly appear, it will be so glorious that Men with their outward Eye cannot behold it; for if men cannot stedfastly behold the Sun with their outward Eyes, because of its Glory, how much less the Body of the Man Christ that shall be incomparably more bright and glorious?*

To this *I Answer*; This Objection hath no weight against the Saints seeing Christs Body, who shall have attained their Resurrection Bodies, that

that shall be like unto his; for as *John* hath declared, *We know, that when he shall appear, we shall be like him, for we shall see him as he is*, 1 Joh. 3. 2. And therefore though the Eye of the poor weak Mortal body cannot see him as he is, yet that hinders not but the Eyes of the Resurrection Body can so see him.

And as concerning these of the Saints who shall be living in mortal Bodies at Christs Appearance in his glorified Body, he can show himself well enough unto them, in such a manner and after such a form as they are able to bear, though they cannot see him altogether as he is, or as the Saints raised in Immortal Bodies can do, even as when the Disciples, *Peter*, *James* and *John* saw him at his Translation on *Mount Tabor*; for even before his ascention into Heaven, the Lord Jesus appeared unto the Disciples after a divers form. And for the Wicked, though they cannot see him as the Saints, yet they may be made to see him after a sort, to cause great Terror and Astonishment unto them; so that if they cannot see him as the Saints shall, yet they may see some *Sign* of him, as Christ himself said, *Mat.* 24. 30. *And then shall appear the Sign of the Son of Man in Heaven, and then shall all the Tribes of the Earth mourn, and they shall see the Son of Man coming in the Clouds of Heaven, with Power and great Glory.*: Now whether this be referred to an inward or outward sight of Christ, the difficulty is the same, for certainly Wicked men can neither see Christ nor God inwardly with the Eyes of their Souls, as the Saints do; they can only see him in Wrath, to cause in them great dread and horror; and so they may see Christ, even outwardly.

And as to the next gross Error, held by some, to my certain knowledge, *That there is no general Judgment Day to come at the end of the World, but every one immediately after Death hath all his Reward or Punishment that he is to expect forever*; Which is so connected with the former Error, sufficiently above refuted, that they fall together, and therefore less needs to be said for its particular Refutation; for it is most clear from the Testimony of holy Scripture (see *Mat.* 10. 15. 11. 22. 12. 36. 2 *Pet.* 2. 9. 3. 7. 1 *Joh.* 4. 17.) That there is to be a great Day of Judgment in the end of the World, that is called in Scripture, *The last Day, the great Day, and That Day*, by way of distinction from all other Dayes; for even the *fallen Angels* have not as yet received their final Sentence, and full and absolute Punishment, *but are reserved in Chains of Darkness unto the Judgment of the great Day*, *Jude* 6. compare with

 2 *Pet.* 2. 4.

2 Pet. 2. 4. & Mat. 7. 22. *Many will say to me in that Day, Lord, Lord, have we not prophecyed in thy Name?* And 2 *Thess.* 1. 7, 8, 9, 10. where note the words of the 10th verse, particularly mentioning *That Day, when he shall come to be glorified in his Saints, and to be admired in all them that believe (because our Testimony among you was believed) in That Day.* And *Acts* 17. 31. *Because he hath appointed a Day, in the which he will judge the World in Righteousness, by that Man whom he hath ordained, whereof he hath given assurance unto all Men, in that he hath raised him from the Dead*; and according to this the words of Christ may be well understood, *Joh.* 5. 22. *For the Father judgeth no Man, but hath committed all Judgment to the Son,* and v. 27 *and hath given him Authority to execute Judgment also, because he is the Son of Man*; and to this he adjoyneth the Resurrection of the Dead, saying, v. 28, 29. *Marvel not at this, for the Hour is coming, in the which all that are in their Graves shall hear his Voice, and shall come forth, they that have done good unto the Resurrection of Life, and they that have done evil, unto the Resurrection of Damnation:* So that it plainly appeareth by Christs words, that God shall no other way appear without men, to judge them, but in the Man Christ Jesus, who is both God and Man; nor shall there be any other visible Appearance or Similitude of God to be seen by Men, without them, but the glorified Manhood of the Lord Jesus Christ, who, even as Man is the most excellent Similitude and Image of him, that ever was or shall be, incomparably excelling all glorified Saints and Angels, who next unto Christ are the Similitude of God; and therefore it is a gross Conception, and full of Idolatry, to imagine, as some do, *That God the Father, as an Old Man in some visible form and shape, distinct from the Man Christ, shall sit to judge the World; and that Christ the Son shall sit at his Right Hand in another visible shape and form*; for God, being purely a Spirit, infinite and incomprehensible, can neither be seen nor known with the Eyes of Mens Minds, or of their Bodies, as he is in himself, but as he is pleased to appear to Men in his Son Christ Jesus, who is the express Image and Similitude, both as he doth inwardly appear by his Light in mens Minds, to their inward and spiritual Eyes, or as he hath appeared outwardly to the Bodily sight of Men, when he walked among them in his Body of Flesh, before he suffered Death on the Cross, and as after he appeared to his Disciples, when he rose from the Dead; and as he appeared to *Paul*, even outwardly, after his Ascention; for as concerning the Appearance of the Lord Jesus Christ without him in his glorified

glorified Body, *Paul's* words are to be understood, *Acts* 22. 6. 9. 11. & cap. 26. 13, 14. and with a respect to this Vision of Christ that *Paul* had without him, he said, 1 *Cor.* 15. 8. *And last of all he was seen of me also, as of one born out of due time, &c.* And therefore the Right Hand of God at which Christ is said to sit, doth not signifie any visible or corporal thing, but the great Power of God, with which the Man Christ is most excellently indued, and fitted to be Judge of Quick and Dead, and Lord and King over all Creatures, visible and invisible. And when God appeared at any time to any of the Fathers or Prophets, in the form of Man, before Christ came in the Flesh, there is good ground to believe, that it was still in the Man Christ; for although the Body of Christ which he had of the Virgin, was not then formed, yet he was then, and all along, the Heavenly Man, from the beginning, in which heavenly and divine Nature, the similitude of God, and in that respect could appear in the Form of Man, even as Angels, who have no Bodies of Flesh, have appeared in the Form of Men, and as *Moses* and *Elias* appeared at Christs Transfiguration in the Form of Men, although they had not attained the Resurrection Body; for even the Souls and Spirits of Men have at times appeared in the Form of Men, after the death of the grosse Body. Nor will this seem strange to such who do rightly understand how the inward Man dwelleth in the outward Man of every one of us, and the inward Man hath his proper Form, as well as the outward; for it is the form of the inward Man that giveth Form to the Outward, even as the Seal giveth the Impression to the Wax or Clay that sealeth it. And therefore the Saints now deceased, that are with Christ in *Paradise*, have their proper and peculiar Forms very beautiful, which are as an inward Garment unto them, and doth suffice unto them, until they be cloathed upon with their Resurrection Bodies; therefore it is said, *That to the Souls that remained under the Altar, who were slain for the Word of God, White Robes were given unto every one of them,* Rev. 6. 11. But when their Resurrection Bodies shall be given unto them, then their inner white Garments shall be cloathed upon, as with an outer Garment, even as when a Man that is cloathed with a fine Linnin Shirt or Waistcoat, putteth on another fine Garment above it, to which the words of *Paul* are to be referred, 2 *Cor.* 5. 1, 2, 3, 4. Where note these words, *Not for that we would be unclothed, but clothed upon,* the Greek word, ἐπενδύσασθαι plainly import a *double Cloathing*, as to say, one above another.

But

But I shall not enlarge at present, nor further launch forth into these Mysteries, altho I may safely say, more of these things have been in part opened unto me, than I think fit to declare, or can declare in words.

And as touching the *great Judgment*, that is to come to pass in the End of the World, both in relation to Men and Angels, there wants not Testimonies in the holy Scriptures of the Old Testament, as well as of the New, to confirm it, as *Psal.* 69. 13. *He shall judge the World in Righteousness*, so the *Hebrew*. And to this place of the *Psalmist Paul* did seem to refer, when he said, *Acts* 17. 31. *God would judge the world in Righteousness*. See again, *Psal.* 98. 9. *Dan.* 7. 10. 10. 22. *Eccles.* 11. 14. compare with *Rev.* 11. 18. *Joel* 3. 12. And without all doubt *Abraham* had a respect to this great Judgment, when he did plead with the Lord, saying, *Shall not the Judge of all the Earth do right?* *Gen.* 18. 25. And the Destruction of *Sodom* by Fire, with the other Cities, both *Peter* and *Jude* affirm to be Types or Examples of the Destruction of the Wicked by Fire, at the great Day of Judgment, *Jude* 7. 2 *Pet.* 2. 6. of which more particularly he writeth 2 *Pet.* 3. 10, 11, 12, 13. *But the Day of the Lord will come as a Thief in the Night, in the which the Heavens shall pass away with a great Noise, and the Elements shall melt with fervent Heat; the Earth also, and the Works that are therein shall be burnt up, &c.* And though it is readily granted, That immediately after Death, every Soul hath its particular Judgment in part, as is clear by the Parable of the *rich Man* and of *poor Lazarus*, for Souls dye not with the Body, but remain in a sensible state of joy or anguish, according to the manner they have lived in the Body; and the manner & degree of Judgment to Souls immediately after Death, is not one, but various, yet the particular Judgment that the Souls of Men receive immediately after Death, doth not hinder that great Judgment that remains to be in general at the end of the world; the which last & greatest Judgment, is called in Scripture, Κρισις αιωνιος, *the Eternal* or *Agely Judgment*, or of *Ages*, *Heb.* 6. 2. And it is manifest from Scripture Testimonies who these are that shall undergo the dreadful sentence of the last Judgment, even *these Vessels of Wrath, perfected* (*viz.* in Wickedness) *for Destruction*, who unto their former sins, that have been great and many, shall have added that of *blaspheming against the holy Ghost*, and therefore are neither to be forgiven in this World (or Age) nor in that to come; and these are called in Scripture, *Goats*, *Dogs*, *Serpents*, *Children of Belial*, *Drosse* and *Reprobate Silver*, *Tares*, *Chaff*, *&c.* concerning whom

Christ

Christ will say in that day, *Depart from me, ye Workers of Iniquity, I never knew you*, viz. so as to be mine, as Members of that Body whereof he is the Head, neither were they given to him from the beginning, but are of another Body, Root and Seed, even that of the Serpent, therefore are they called, *The Children of the Wicked One.*

Next, As concerning the *Resurrection of the Dead*, some who seem to own it in words, yet deny it in truth, when they say and think, as some do, (to my certain knowledge) *That there is no Resurrection of the Body after Death, either of the Just or Unjust, for Christ is the Resurrection, and they who are come to Christ, are come to the Resurrection, and there is no other to be expected.* Which is a great and hurtful Error, and is a plain Denyal of the Resurrection of the Dead, the right Belief of which *Paul* doth so much value, that because some among the *Corinthians* had not the Faith of it, he chargeth them, *That they had not the Knowledge of God*, 1 Cor. 15. 34. and he doth so link or joyn together the Faith of the Resurrection of the Dead in general, with the Faith of Christs Resurrection, that to deny the one, is to deny the other; and to deny Christs Resurrection, is to deny both Faith and Preaching, and render them void; and to make the Apostles of the Lord false Witnesses, and the Gospel or Glad-Tidings of the Remission of our sins, through faith in Christ raised from the Dead, a Fiction or Untruth; all which are most absurd. And as in that Chapter the Apostle *Paul* useth many excellent Arguments and Reasons to prove the *Resurrection of the Dead*, so particularly he doth closely argue, *That to deny the Resurrection of the Dead*, is not only to make void all Sufferings for the Lords sake, but to introduce all manner of *Brutalism* and *Epicurism* of Gluttony and Drunkenness, and other carnal Lusts and Pleasures, vers. 32. *What advantageth it me if the Dead rise not? let us eat and drink, for to morrow we dye.* And if any think to avoid this Consequence, by saying, *It is enough to believe the Immortality of the Soul*, or *That the Souls of Adam survive after the Death of the Body, to be rewarded or punished, according to the Deeds done in the Body.* This is to think themselves wiser than *Paul*, or rather than Christ in *Paul*, who did dictate these words in him. But according to *Paul's* Doctrine, the Faith of the Resurrection of the Dead is so joyned with the Faith of Christs Resurrection, that they stand or fall together; and if Christ be not raised from the dead, then the Faith of all the Saints is vain, and they have all dyed in their Sins, and therefore their Souls can have no enjoyment of God, nor be

in any measure happy. All which being most absurd and false, therefore that Doctrine is false which denyeth the Resurrection of the *dead*. And it is wonderful Ignorance in some, who affirm, *That in all this Chapter*, 1 Cor. 15. *Paul doth only understand the inward quickening or raising of the Soul from the Death of Sin, to live unto God and to Righteousness; and by Christs Resurrection, the rising of his Seed or Life in us*; as if *Paul* meant by these words, v. 14. (*And if Christ be not risen*, &c.) *If Christ be not risen in us, then is our Preaching vain*; but they will not grant, that by Christs Resurrection, to be meant, the Resurrection of his Body out of the Sepulchre, where *Joseph* of *Arimathea* buried him, and then by the same Method, they must deny that Christ dyed outwardly on the outward Cross for our sins, or that he was outwardly buried; and this will lead them to deny any outward Birth of Christ in the Flesh, which is to deny and make void some of the chief Articles and Principles of the Christian Faith, and consequently the whole. But it is most plain to all men of common Understanding, that whereas *Paul* speaketh of Christ, *that he dyed for our sins, and that he was buried*, he doth understand how he dyed outwardly, and was outwardly buried, *vers.* 3, 4. and therefore his rising again the third day, is his outward rising. It is a most lamentable and wretched extream which some run into, that because the Scripture mentioneth *Christ in us*, and our being inwardly raised with Christ, to deny that which is so plainly held forth in Scripture, that Christ is both outwardly raised from the Dead, in the Body, and that his Resurrection from the Dead in that Body, as we are enabled by the Spirit of Christ in us to believe it, is ground of our lively Hope, That he will in due time raise us from the Dead. I have heard it charged on *Familists* and *high Notionists*, That they so turn the whole Scripture into an Allegory, as that *they deny any thing to be true, as outwardly, that is recorded in the Letter of the Scripture*; the which, whether truly or falsly charged on them, I will not meddle here to determine, but to my great astonishment I have found too many professing themselves knowing in the Scriptures, run into very dangerous Extreams, in great part laying aside the most blessed and precious Doctrine of Christ, his *outward Coming in the Flesh, his Obedience therein, his Death, Resurrection, and Ascention into Heaven, and his Intercession for us in Heaven, & Faith in Christ as such*, viz. as he outwardly dyed and rose again, and is gone into Heaven, making very little or no account of his Death and Sufferings without us, or the Faith of it,

[illegible]ther than [illegible] Example, [illegible] pressing with great seeming zeal, [illegible] *must [illegible] Christ born in us, and crucified and raised again in us,* [illegible] *in Christ within them, though they have no K[illegible] [illegible] Christ without them, they are well enough, and good Christians.* But this [illegible] confound *Paganism* and the *Christian Faith*, which ought to be distinguished; for many *Pagans* have believed that they have a divine [illegible] in them, that teacheth common [illegible] of Temperance and Justice, and yet the Mystery of Christ [illegible] was foolishness unto them, whereof many Witnesses of *Pagan* or *Gentile Philosophers*, so called, can be produced, who in words did own a divine Illumination within them, and yet were great Adversaries to the *Christian Faith*, both as concerning Christs Resurrection, and the Resurrection of the Dead in general, and writ against the *Christians*, as both *Plotinus* and *Porphyrius*, and many others.

And whereas some say, *We must witness Christ not only born or formed in us, but crucified in us.* I say, to witness Christ born or formed in us is a blessed and necessary experience, but after he is born or formed in us, which is to say, after his blessed Life is revealed in us, it is no good nor [illegible]reable experience to witness him crucified in us, and so to affirm doth more savour of *Ranterism* than *Christian Doctrine* or *Sobriety*; indeed in the time of mens Unbelief and Alienation from God, it may be said in a Scripture sence, Christ is crucified in them; but after they have truly believed, and witnessed a measure of true Conversion, by the Power of Christ in them, his Life being raised or revealed in them, they [illegible] great head, and be very tender that they do not crucifie him a[illegible] which will be to their own destruction: The tender precious Life and Seed of God doth indeed suffer many things in men after it is revealed, for every sin occasioneth a suffering to it, even in the least degree, but we ought not to put it to suffering, but rather be humbled and [illegible]cted before the Lord that we have so [illegible]erly caused it to suffer in us, by any of our sins of any sort; and though Sathan and his [illegible]truments seek to persecute & crucifie that tender Life of Christ in us, yet if we be faithful unto God, they shall not be able to do it; for never doth the Life of Christ more pre[illegible] and reign in the hearts of the faithful, than when they are outwardly persecuted for Christs sake, who doth account their Sufferings to be his, even as his is accounted theirs.

But whereas some say, *They are come to all the Resurrection they expect,*

 because

because they are come to Christ, who said, *I am the Resurrection and the Life*. It seemeth, that in *Paul*'s time, some from a wrong understanding of Christs words, *his being the Resurrection*, did [illegible] wrest and corrupt the Doctrine of the Resurrection of the Dead, as *Hymenæus* and *Philetus*, who said, *The Resurrection was past already, and did overthrow the Faith of some, whose words did eat as a Canker*, as he declared, 2 *Tim.* 2. 17, 18. the which *Hymenæus* (together with *Alexander*) *Paul* delivered to Sathan, for his great Error touching the Resurrection, for I find no other particularly mentioned, 1 *Tim.* 1. 20. compared with 2 *Tim.* 2. 17, 18. By which it appeareth from Scripture, that it is of great moment to be found in the Faith of the *Resurrection of the Dead*, and it is a great hurt not to believe it; and therefore People should not make so light a matter of that, and other parts of *Christian Doctrine*, as some do, thinking, *if they have the Life it is enough*; but the Life of Christ and his Doctrine go along together, & therefore he who hath not the Doctrine of Christ, and abideth not in the same, *hath not God*, and consequently hath not the Life of Christ, 2 *John* 9. for unsound Doctrine maketh an unsound Mind, and an unsound Mind is as a leeking Vessel or a broken Cistern, that when the Water of Life is poured into it, holdeth no Water; and therefore any thing or part of unsound Doctrine causeth some decay or withdrawing of the Life; and a great Error in Doctrine, that respecteth some of the principal Matters of the *Christian Faith*, is like a great hole in the Vessel, that maketh it exceeding leeky. But the true sence of Christs words, *I am he is the Resurrection*, can be no other than this, that he is the Author of it; so that by his Power the Soul is now quickened and raised from the Death of Sin, to the Life of Righteousness; and afterwards, the hour cometh when the Body shall also be raised; even as Christ is called our *Hope*, because he is the Author and Foundation of it. Now against some who deny the Resurrection of the Body after Death, I have brought (among other places) that noted place, *Phil.* 3. 21. (*Who shall change our vile* (or *low*) *Body*) to prove the Resurrection; To which they have answer'd, *That is done already, they witness their vile Body already changed, and made conform to the glorious Body of Christ*. But such contradict the Scripture, & speak reproachfully, but ignorantly, against the Lord Jesus Christ; for *Paul* useth these words by way of Prophecy, as a thing not then fullfilled, but to be fullfilled at the Resurrection of the Dead, *Phil.* 3. 21. *Who shall change*

this our vile (or low) Body, that it may be fashioned like unto his glorious Body, &c. He doth not say, that the Body was already changed, and made like to the Body of Christ, but by way of Prophecy relateth it as a thing to come; for the washing and cleansing of the Body from sin, is not that change, but it is necessary to prepare unto it, for even after the Bodies of the Saints are washed and cleansed from sin, they remain low, and weak, and mortal, and corruptible, subject to hunger, thirst, cold, diseases and death, and therefore are not made like to his glorious Body, until the Resurrection of the Dead.

Now that the Saints are not immediately raised up after Death (so as to attain to the Resurrection of the Body) or after the Spirit goeth out of the Body (although the Souls and Spirits of all righteous and faithful Men & Women, who dye in the Faith of the Lord Jesus Christ, do immediately go unto God and Christ in Heaven, and enter into a very great and large enjoyment of the heavenly blessedness, after the Bodily decease) is clear from many express Testimonies of holy Scripture; for the deceased Saints, (tho' their Souls and Spirits are alive with the Lord in Heaven, and do not sleep, but are awake, and praise God continually, yet they) are said to be asleep, as in respect of their Bodies, which are rather fallen asleep, than dead, and are said to sleep in Christ, to wit, under his divine care and protection, until he awaken them; for which I shall cite these following Scriptures, 1 *Kings* 2. 10. *So* David *slept with his Fathers, & was buried in the City of* David. *Deut.* 31. 16. *Behold, thou shalt sleep with thy Fathers,* said the Lord unto *Moses.* 1 Cor. 15. 20. *Now is Christ become the first Fruits of them that sleep,* viz. because he arose from the dead the third day. 1 *Thes.* 4. 14. *For if we believe that Jesus dyed, and rose again, even so them also which sleep in Jesus, will God bring with him; for this we say unto you by the Word of the Lord, that we* (that is, such of our Brethren who shall be found living in the mortal Body at Christs coming) *which are alive and remain unto the Coming of the Lord, shall not prevent them which are asleep; for the Lord himself shall descend from Heaven with a Shout, with the Voice of the Arch-Angel, and with the Trump of God, and the Dead in Christ shall rise first.* All which places, and many more that could be mentioned, plainly shew, that though Saints, as with respect to their Souls, are raised up, and accepted, and are with God and Christ in Heaven, yet as to their Bodies they are asleep, and have not attained to the Resurrection of the Body; for if they had attained to the Bodily Resurre-

tion, *Paul* would not have writ of them by way of Prophecy, in the future or time to come, saying, *The dead in Christ shall rise first*, to wit, at the *Voice of the Arch-Angel and Trump of God*. Now what this Trump or Trumpet is, both *Paul* and *John* declare, and the time about which it is to sound, *1 Cor.* 15. 52. *In a Moment, in the Twinckling of an Eye, at the last Trump, and the Dead shall be raised Incorruptible, and we shall be changed*, compare with *Revel.* 11. 15, 18. *And the seventh Angel sounded*, (which seventh is the last Trumpet) & v. 18. *Thy Wrath is come, and the Time of the Dead, that they should be judged, and that thou shouldest give Reward unto thy Servants the Prophets, and to thy Saints, and to them that fear thy Name, both great and small.* And because *Paul*, 1 *Cor.* 15. layeth down Christs Resurrection from the dead as the ground why true Believers, which are his Members, shall attain to the Resurrection of their Body, it manifestly appeareth that they are to attain unto it at the end of the World, or at the last Trumpet, as is above-mentioned (yet it may well be allowed that some did attain to the Resurrection of the Body immediately after Christs Resurrection, according to *Mat.* 27. 52, 53. *And the Graves were opened, and many Bodies of Saints, which slept, arose, and came out of the Graves, after his Resurrection, and went into the holy City, and appeared unto many*) and therefore the deceased Saints have not generally attained to the Resurrection of the Dead, as touching the Resurrection of the Body, but do wait for it until the sound of the last Trumpet. Nor did any of the Saints attain to the Resurrection of the Body before Christs Body rose from the Dead, because he is expressly called, *The first-begotten from the Dead*, and *the first Fruits that sleep before the Harvest*, and therefore none did attain to the Bodily Resurrection before him, neither *Enoch* nor *Elias*, for though they were taken up, yet it is not said, they had attained to the Resurrection of the Dead, it only implyeth some peculiar Privilege, that they did not taste of Death, as other men; and the like may be said of *Moses*, whose Body was more pure and excellent than that of other men, and therefore *Michael* the Angel did contend with the Devil about the Body of *Moses*, and would not let him touch it, as being more excellent, abstetisse is it said, *God buried him in the Valley of Moab, over against Beth-peor*, upon which words contain a great Mystery in them. Moreover, it is very plain from Scripture, that the deceased Saints, who lived from the beginning of the World, although their Souls and Spirits did ascend unto

God and Christ in Heaven, yet waited for the Resurrection of the Body, and that more abundant Glory that should follow thereupon; for so it is said Heb. 11. 13. *These all dyed in Faith, not having received the Promises, but having seen them afar off, and were perswaded of them, and imbraced them, &c.* And v. 39, 40. *All these having obtained a good Report through Faith, received not the Promise, God having provided some better thing for us, that they without us should not be made perfect.* Now what this Promise is, is clear from vers. 35. *And others were tortured, not accepting Deliverance, that they might obtain the better Resurrection,* which is the Resurrection of the just, that is better than the Resurrection of the Unjust. Now if some say, the Promise they waited for was Christs coming in the Flesh: I answer; As it was in part, so it was not only that, but all that felicity & Happiness that should come unto them by the Coming of Christ in the Flesh, and his Death and Resurrection, to wit, the perfect Victory over Death, which is not fully obtained until the Mortal put on Immortality, and the Corruptible put on Incorruption, as it is written, 1 Cor. 15. 54. *So when this Corruptible shall have put on Incorruption, and this Mortal shall have put on Immortality, then shall be brought to pass the saying that is written, Death is swallowed up in Victory, O Death, where is thy Sting! O Grave, where is thy Victory, &c.!* And the very first Promise that God gave to Mankind after the Fall, did relate to this Victory over Death, *That the Seed of the Woman,* (which is Christ Jesus) *should bruise the Head of the Serpent*; for though the Head of the Serpent was inwardly bruised, as in respect of the inward Redemption, Salvation and Deliverance of the Souls of all the faithful in all Ages of the World, both before and after Christ came in the Flesh, yet until they attain to the Resurrection of the Body, the Head of the Serpent is not in all respects bruised, because the last Enemy that is to be destroyed is Death, who is not fully destroyed until the Bodies of the Saints be raised from Death; for by *Adam's* Fall, Death both of Soul and Body came upon him and his Posterity, and by *Christ's* Death and Resurrection, to all who sincerely believe in him, and obey him, this two-fold Death is removed; the Death of the Soul through Faith in him, and their inward quickening, and being raised with him who is the Resurrection and the life, now in the Mortal state, but the Death of the Body at the Resurrection of the Dead; for this two-fold Resurrection, the one of the Soul, the other of the Body, expresly mentioned *John* 5. 25, 28.

Now

Now those who say, *The faithful immediately after Death receive the Resurrection of the Body, and all that fullness of Glory and Happiness that they are to expect forever*, as they overthrow a principal Article of the *Christian Faith*, touching the Resurrection of the Dead, so they overthrow that other great and principal Article of Faith touching that *great Day of Judgment* (by overthrowing I mean only contradicting, for Error cannot overthrow Truth) that is to be in the end of the World, called in Scripture, *The Last Day*, *The Great Day*, and *That Day*, by way of distinction from all other dayes, and which is frequently mentioned in Scripture; for if all men, both good and bad, receive their Resurrection Bodies immediately after Death, and all that they are to expect forever, there is no occasion for a Day of Judgment in the end of the World, for that is prevented by what cometh to pass immediately after Death, according to this absurd Opinion. And as concerning that *great Day of Judgment to come*, Christ doth plainly declare, *Mat.* 24. 30, 31, & 36. *But of that Day & Hour knoweth no man, no not the Angels in Heaven, but my Father only.* And *Mark.* 13. 32. *But of that Day and Hour knoweth no Man, no, not the Angels which are in Heaven, neither the Son, but the Father*; which is to be understood of Christ, the Son, as Man, to whom then it was not known; the which Day and Hour cannot be the time immediately after mens Decease (for when men dye, the day of their Death is commonly known) for though after Death there is a Judgment that followeth to every one, according to *Heb.* 9. 27. yet that is not the great and last Judgment, nor universal, but particular. And of this last day Christ said, *John* 6. 40. *And this is the Will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting Life, and I will raise him up at the last day*: *Note*, He doth not say, I will raise him up in the Body immediately after Death, but in the last Day, to wit, in the end of the World; and with respect to this *Martha* made a good Confession of her Faith, touching the Resurrection of the dead, saying, *I know that he shall rise again in the Resurrection, at the last day*, the which Christ doth not in the least contradict, but opened a further Mystery unto her, to wit, *That he was the Resurrection and the Life, he that believeth in me* (said Christ) *though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never dye.* And because he was the Resurrection, to wit, the Author of it, *therefore he could and would raise* Lazarus, *her Brother, from the dead at that time*; which yet

was

was not the Resurrection in the last day; for he was but raised at that time a mortal man, to dye again. And whereas Christ said, *That he who believeth in him, shall never dye*, containeth a great and most comfortable Mystery, to wit, that neither the Souls nor Bodies of true believers strictly dye; their Souls sleep not, but are awake, and their Bodies, though they sleep, dye not, and their sleep is not the sleep of Death, strictly taken; and therefore Christ proved against the *Sadduces* the Resurrection of the dead, from the words of God to *Moses*, *I am the God of* Abraham, Isaac *and* Jacob, *and God is not the God of the dead, but of the living*; and therefore nothing of these holy men were strictly dead, neither their Souls nor their Bodies; for even their Bodies did but sleep, as when the Body of a Man sleepeth, that is not dead; for the Bodies only of such dye, in the worst sence of the word *Death*, who dye in final Unbelief and Impenitency, *On whom Death feeds, and whose Iniquities are upon their Bones, and whose Bodies are called the Carkases of them that have transgressed against the Lord, whose Worm dyeth not, and their Fire goeth not out*; *Psal.* 49. 14. *Ezek.* 32. 27. *Isa.* 66. 24. But as concerning the dead Bodies of the Saints and true Believers in Christ Jesus, it is prophecyed, *Isa* 26. 19. *Thy dead, my dead Body shall arise* (so the *Hebrew* hath it) *awake and sing, ye that dwell in the Dust, for thy Dew is as the dew of Herbs, and the Earth shall cast out the Dead.* By which words it is plain, that Christ owneth the dead Bodies of his Saints to be his dead Body, as Members of him, their Head; And to this doth *Paul*'s Testimony most evidently agree, and seemeth to point at it, 1 *Cor.* 6. 13, 14, 15. *Meats for the Belly, and the Belly for Meats, but God shall destroy both it and them; now the Body is not for Fornication, but for the Lord, and the Lord for the Body, and God hath both raised up the Lord, and will also raise up us by his own Power; Know ye not that your Bodies are the Members of Christ, &c?* Where note these particulars, 1*st.* That *Paul* distinguisheth betwixt the Belly and the Body, saying, *God will destroy the Belly*, but he doth not say he will destroy the Body; for seeing after the Resurrection of the dead men shall need none of the Meats of this corruptible World, nor shall they need a Belly to put them in, as Guts & Draught, or any gross parts, as men now have. 2*dly*. That he saith, *The Body is for the Lord, and the Lord for the Body*; Now how is that to be understood but thus, That the Body is the Lords, & he hath bought it, together with the Soul, to be his Temple and Habitation; and as while in the mortal

mortal state he dwelt in it, so he will again after Death raise it up, and dwell in it forever. *2dly.* That *Paul* proveth that the Lord will raise up the Body of every true Saint and Believer, because God hath raised up Jesus in Body, and therefore he will raise up all Sort that believe in Jesus. *3dly.* And that because their Bodies are the Members of Christ, and it is most absurd to think, that any of Christs Members should perish. *4thly.* That he enforceth it as a strong Argument and Motive to perswade men, professing Faith in Christ, not to defile their Bodies with Fornication, because they are the Members of Christ, and the Members of Christ are not to be made the Members of an Harlot: Where it is also to be well noticed, That he doth not speak here only of the Soul, but of the Body; and therefore both Soul and Body belong to Christ, and they are his purchase, and therefore he will inherit them forever, for indeed, though the Soul be the most principal part of a Man, yet it is not the whole Man, the Body is also a part of the Man, & Christ doth save, wash & sanctifie *Spirit, Soul & Body of Man*, according to 1 *Thes.* 5. 23. *And the very God of Peace sanctifie you wholly, and that your whole Spirit, Soul and Body be preserved blameless unto the Coming of our Lord Jesus Christ.* And as here, so else-where, the Scripture distinguisheth betwixt the Spirit and Soul in Man, but how they are distinguished, I shall not digress at present to demonstrate; let it suffice to say, that frequently also the *Spirit* is included within the term or word *Soul*, as also *Mind*, so that the *Mind*, *Spirit* and *Soul* are commonly called *Soul* in Scripture, & especially where Christ mentioneth the essential parts of Man, to be Soul and Body, saying, *Fear him that can cast both Soul & Body into Hell Fire*; which doth plainly hold forth, that not only the Souls, but the Bodies also of wicked Men shall suffer the punishment of Hell Fire; and therefore both the Souls & Bodies of the Righteous shall be glorified and rewarded with Everlasting Happiness; for it best suits with the Justice and Bounty of God, that as the Saints have served God with the whole Man, both Soul and Body, so they should be rewarded in the whole Man, both *Soul* and *Body*; and the Wicked that have sinned with the whole Man, without Repentance should be punished in the whole Man, both of *Soul* & *Body*; and to put it out of all doubt, the Scripture hath plainly determined it. And that *Job* had a stedfast and firm belief of the Resurrection of his Body after Death, is clear from his words, *Job* 19. 26. *And though after they have destroyed this Skin, yet in my Flesh, or out of my Flesh, I shall see God*, so the

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Hebrew, to wit, Christ, (who is God) in the Nature & Body of Man, this was his Faith that he should see the Man Christ in his glorified body at the Resurrection of the dead. Where *Note*, That he distinguisheth betwixt *Flesh* and *Skin*; so that though the Skin, i.e. the gross material and drossy part be consumed in the Grave, yet there is a noble pure part, that is the true *Body* of Man, that is not consumed, but remaineth, & that shall be raised up again, not gross material flesh, but even the Resurrection *Body* may in a Scripture sence be called *flesh*, in a more excellent sence than that vulgarly understood, as *Paul* said (treating of the Resurrection) *All flesh is not the same flesh, but there is one flesh of Men, another flesh of Beasts, &c.* which containeth in it a great Mystery, even as touching the Resurrection; for by the Fall of *Adam* men have got a perishing corruptible drossy & dark Body, like to that of Beasts, though still more excellent; so that sin hath greatly defaced the glory of man both in Soul & *Body*, & made him like to the beasts that perish; but within this brutal skin of the gross *Body* that rotteth in the Grave, there is lodged the true *Body of Man*, that corrupteth not; and the gross skin or visible part is no essential part of the true *Body*, more than Dross is a part of the Silver or Gold that lyeth hid or obscured within it, or the Husk is a part of the Kirnel of Corn that lyeth within it, or the skin that dimeth the sight of the Eye, is any part of the Eye; but at the Resurrection of the dead, nothing of the drossy part, that is brutal, shall arise, but only that which is proper to Man, as Man, to wit, such as *Adam* had before the Fall. So, the Flesh that is gross, mortal and corruptible, is not that Flesh that shall be raised up immortal and incorruptible; for the word *Flesh* is taken sometimes in Scripture, as well as Body, in a very high sence, where it is said, *Unless ye eat my Flesh, &c.* and *All Flesh shall see the Salvation of God*; and *I will give them Hearts of Flesh*.

Having thus at large proved, that the Saints do not immediately after Death receive the Resurrection of the Body, but that they generally wait for it, to receive it at Christs Coming, when he shall appear in his glorified Body; It doth most necessarily follow, That the Resurrection of the Dead, as it is commonly understood in Scripture, is a real joyning & re-uniting together the Souls and Bodies of the Saints, by the Power of Christ, at the Time of the Resurrection, after they have been so long seperated asunder; for why is the Resurrection of the Dead delayed for so many Hundreds of Years, since the Fathers fell

a sleep, if the Souls of Men are not to receive their Bodies, and put them on again, which they put off when they dyed: If they have nothing to put on, there is no Resurrection to be expected; but if they have something that they wait to put on, what is that, but the same Body for substance which they did put off, excepting the drossy and husky part, which is no proper part of Mans Body, & therefore doth not rise with the Body, but is dissolved into Earth & Ashes, and after that springeth up into Grass, and other Vegetables, as other common Earth doth; for if the Body they are to put on at the Resurrection is altogether to be another Body in substance & essence, or first Principle, this would not be a Transmutation of the *Body*, or Transformation, but a Commutation or Exchange of one thing for another, as when a Man changeth Copper for Gold, and layeth down a great lump of Copper, and taketh up a little piece of Gold; but such Change as is a real Transmutation or Transformation, is, when the Substance or first Principle or Essence remaineth the same, it is changed in Form and Mode, or in Manner and Quality, as when Sand and Ashes is turned into clear Glass, and a heap of Wood by burning is turned, for most part into Air and Sulpher, the Ashes, which are the drossy part, that remaineth, being but a small part of the Wood; or, as suppose such a thing possible, when Lead or Quick-Silver is transmuted into Gold: And that the Change of the Body at the Resurrection is not a Commutation of one thing for another, differing in Substance or Essence, but a Transmutation or Transformation, as aforesaid, is clear from the *Greek* word, *Phil.* 3. 21. Μετασχηματίσει, that properly signifieth, *shall Transform*; and therefore the Change of the *Body* at the Resurrection is a Transmutation or Transformation, the drossy part being seperated, even as when the Soul or Mind of Man is renewed, cleansed and sanctified, the Soul remaineth the same in substance or beeing, but is mightily changed in Condition, Manner and Qualities, and a great deal of dross & filth of unclean Spirits is seperated from it; & therefore when the Apostle *Paul* cometh to give an account of the Manner of the Resurrection Body, he proposeth the Question thus, *How are the dead raised, and with* ποίῳ δὲ σώματι ἔρχονται, i. e. *with what Quality of Body do they come?* (not *quo Corpore, sed quali corpore*) and so he proceedeth to answer, *Thou Fool, that which thou sowest is not quickened, except it dye*, 1 *Cor.* 15. 36. Now he saith, *thou fool*, as charging such to be foolish who did not learn the manner of the Resurrection Body from the Seed that the Husband-

man

man soweth in the ground, after that he hath opened it; for every Husband-man that soweth Seed in the ground expecteth that his Seed will rise, otherwise he would not sow it; *for he that soweth, soweth in hope:* Now all that is sown doth not rise, for the husk and skin or drossy part riseth not, but lyeth in the Earth, as may be seen in many Grains, but the Kirnel or true Body of the Seed riseth, after Putrefaction, the which Putrefaction is to the end that the impure & drossy part may be seperated from the pure and noble part, that so it may rise and encrease. And therefore according to the similitude of a grain of Corn, given us by the Wisdom of God in Scripture, the true Body of Man that shall arise at the Resurrection of the Dead, lyeth hid (invisible to our gross and carnal Eyes, within that visible gross appearance of Flesh and Blood, even as the Kirnel of a Grain of Corn lyeth within the Husk, or as the precious Gold lyeth within the course and gross Mineral or Mine, until the pure and precious Mettal be seperated from the Dross. And because this Seperation betwixt the pure and noble part, and that drossy part in Mans Body, is not immediately effected, therefore some Time is requisite after Death to effect that Seperation in the Grave, the measure of which Time I will not determine; and when that Seperation is made, the Body remaineth and is lodged by the divine Providence, that giveth to every thing its proper place, as in a certain invisible Grave or Sepulchre, that was mystetiously figured by the burial place, called *Machpelah*, that signifieth a double or twofold Cave or Sepulchre, which *Abraham* purchased from *Ephron* the *Hittite* for four hundred pieces of Silver, *Gen.* 23. the which as it was litterally true, so is an Allegory, as divers Mystick Writers observe, and pointeth at the Mystery of the Resurrection Body out of the mystical and invisible *Machpelah* or Sepulchre in *Hebron*, in the Land of *Israel*, figuratively and mystically understood; for *Ephron* signifieth the Dust-eater, and by 400 pieces of Silver, *i. e.* by so many Virtues (signified by Silver) this most excellent Burial-place is purchased from *Ephron*; but he who hath not these Virtues cannot have the Priviledge to be buried in this most excellent place (which was in *Hebron*, that in *Hebrew* signifieth *bordering* or *joyning*, therefore it is said to be in the end of *Ephron*'s field) and who cannot be buried there for lack of these Virtues, *an Untimely Birth is better than he*, as the holy Scriptures declareth, *Eccles.* 6. 3. for it is no such Misery nor Unhappiness not to have an outward and visible Sepulchre, which many of the dear Chil-

dren of God have not had; but surely they have this other more excellent burial in the mystical Land of *Israel*, where all the dead Bodies of the Saints shall be raised up, and stand with the Lamb upon *Mount Zion*, to wit, not the litteral *Zion*, but the mystical.

But whereas some Object, *How can these 400 pieces of Silver (signifying so many Virtues) be paid to* Ephron, *the Dust-eater, if* Ephron *be the Devil, to whom it was said, Dust shalt thou eat?* I *Answ.* Things spoke by way of Allegory & Parable, are not strictly to be understood in every Circumstance; but the design and intent of the Parable is principally to be minded, as in the Parable of Christ concerning the Seed sown in the High-way, which Seed Christ expounded to be the Word, and the Fouls that picked it up to be the Devil, and yet it cannot be said, that the Word of God is the Devils Food; but the design and intent of this Parable is to show, that the Bodies of all Saints, who have these Virtues, signified by 400 Pieces of Silver (the Number 400 being produced of 4. answering to the four elemental Principles or Qualities of the Body) and the Number 10. answering to the Ten Commandments of the Law, and that again multiplyed by other Ten, because every one of the Ten Commandments may well be understood to be branched forth into other Ten) are not under the Power nor in the Possession of *Ephron*, but are the Lords, and that therefore they shall be raised up by him to Life Everlasting.

Now some of the *Jews* carnally understood, *That the Bodies of the faithful, who are true* Jews, *shall all rise in the outward Land of* Israel, and therefore some are earnest to have their Bones carried thither to be buried; but they are confuted by the more intelligent of their own Writers, called *Mysticks*, who by the Land of *Israel*, where all the Saints shall be raised up, do not understand the outward Land of *Israel*, but another Mystical Land of *Israel*, whereof that outward Land was but a figure, even that called in Scripture, *The Land of the Living*, which is that *New Earth wherein the Righteous shall dwell*, that is no Part of this visible Glob, but yet near to it. And that *Joseph* gave charge concerning his *Bones to be carried to the Land of Israel*, as outwardly, was but a figure & type, holding forth his Faith concerning the Resurrection of the Dead. Hence it doth appear, that the Graves that shall be opened at the Resurrection of the dead, are not any visible places on this Glob of the Earth, but certain invisible places to our carnal Eyes, where they are lodged by the All-wise disposing Providence, until the

Time

time of the Resurrection. And thus commonly men have two Graves, the first given them by men, until the Seperation be made betwixt the Kernel and the Drossy part, by Putrefaction (as suppose after a Year, or more or less) the second given them by God, who probably may use the Ministry of Angels therein (see *Jude* 9.) even as it is said, *That* Lazarus, *after he dyed, was carried into* Abrahams *Bosom, viz.* his Soul, and so, why not also his Body into *Abraham's* Sepulchre, mystically understood? And these Graves, *Job* seemeth to understand, where he says, *The Graves are ready for me*, cap. 17. 1. But here I desire the Reader diligently to mind, that what is said of the Drossy part belonging to mens Bodies, called by *Paul*, *Corruption*, 1 *Cor.* 15. 50. is no wise to be understood of the Body of Christ, which had no such part in it, but was altogether most pure, and saw no Corruption; & therefore when the Sepulchre was looked into, nothing was there to be found, but the Grave Cloathes.

And whereas *Paul* saith, *Thou sowest not that Body that shall be, and God giveth a Body as pleaseth him*, yet it is to be observed, that he saith, *God giveth to every Seed his own Body*, for it is granted, the Body is not the same in Condition and Quality, or manner of Being, but wonderfully changed, as to that; yet the same for substance, the drossy part being excluded. And it is not to be denyed, but as the Seed of Corn that riseth, getteth many additional parts to it of a new Body, whereby it is multiplyed into many Grains, so the Resurrection Body hath also that which is added unto it of that excellent Earth, out of which it ariseth, which is not this visible Earth that we tread upon, but far more excellent, the Dust whereof is Gold, and the Stones of it Saphires, *Job* 28. 6. compar'd with *Rev.* 21. 21. And as the Body of Man at first was made of such excellent Dust, in *Hebrew* call'd *Aphar* or *Dyhar*, so it shall be made up again of the same.

And *lastly*, As concerning the *Re-uniting* or joyning again together the Souls and Bodies of the faithful at the Resurrection, that place in *Matth.* 3. 19. seemeth to point unto, where it is said, *When the Times of Refreshing*, i. e. *of Re-animating, or Re-animation shall come, viz.* that the Soul shall again animate the Body; for as ἀναλύειν, signifieth the Soul its leaving the body, *Matth.* 5. 5. by the same reason ἀναλύειν, signifieth, the Soul its returning to animate the Body at the Resurrection of the dead; therefore the Time of *Re-animation* is said to come from the face or Person of the Lord, the Greek word προσώπου, there used, signifieth either *Face* or *Person*. But

But against the Doctrine of the Resurrection, as here delivered and opened by plain evidence of holy Scripture, and in Scripture words & terms, to which it is only safe in this, and in all other things, to keep close, some will be ready to Object, First, *That the Body is a thing altogether void of Life and Sence, and doth not live at all, but only the Soul it is that liveth in the Body, and therefore the Body is no part of the Man, nor doth it deserve any Reward or Punishment, because it is a meer dead thing, and without all sence, or perception, even when the Soul is in it.*

To this *I Answer*, That the Body is a dead thing, and without sence, when the Soul is in it, is a false Assertion, and contrary both to Scripture and our own Experience; for said Christ, *Fear not him or them that can kill the Body, &c.* and if the Body can be killed, it had Life before it was killed. And though that Doctrine, *That the Body is without all sence, or perception, or life, even when the Soul is in it*, be taken up by some called Philosophers, yet it is extreamly irrational, and contradicted by others of more solid Judgment in the Knowledge of Natural Things. But on the contrary, seeing the Body hath its proper Life & Perception, after its kind as the Soul hath, and is, as it were married to the Soul, while the Soul liveth in it, it is most suitable to the divine Goodness and Justice to Reward the Body, together with the Soul, and joyn them together in a happy Bond of Union, that shall never any more be loosed; and that a Man's Body is related to his Soul, as the Wife to the Husband, is plain from *Paul's* Doctrine, who said, *Let a man so love his Wife, as his own Flesh.* And though at the Resurrection there shall be no Marrying nor giving in Marriage, nor carnal begetting of Children, yet a more excellent Union shall be witnessed, than that of Marriage, by those at the Resurrection, who shall be found worthy of it, *Ephes.* 5. 31, 32. compared with *Gen.* 2. 24.

2*dly*, Some will object, *That according to the Judgment of those called* Philosophers *and Enquirers into Natural Mysteries, the Body of Man when he liveth, is oft changed and renewed in all its parts, and that within a Year, (as some think) and less, as others think; and if so, every man that hath lived to Mans age, hath had many Bodies; and which of these shall be his Resurrection Body?*

But to this it is easily *Answered*, That allowing there is a great Change or renewing of the gross material and visible parts of Man's Body, yet the Radical Body, or Radix and principal Substance of the Body remaineth the same, and is of a durable and lasting Nature; and

though

though it may be encreased in Man while he liveth, yet it is not diminished, nor the parts of it seperated asunder. And though Man-eaters may eat the gross part of Mans Body, yet that more subtil and invisible part they cannot; nor can that which belongeth to one be given to another; hence by way of Allegory and Metaphor, it is called *Bone* in Scripture, *Isa.* 66. 14.

3d Object. *That there seemeth not any thing in the Body of Man that is such a Noble Essence, and is capable of so great a Change, as the Glory of the Resurrection Body doth amount unto; for what else is the Body of Man beside the four Elements of* Fire, Air, Water *and* Earth, *or as the Chymists say,* Sulphur, Mercury *and* Salt, *which is also in the Bodies of all Vegetables, and Animals, yea, and Minerals and Metals also?*

To this *I Answ.* That not only the Body of Man, but also in all the Inferiour Creatures, there is a noble Essence that is corporeal or Bodily, far more excellent than that which is sensible or perceptible to our gross Senses; but there is this difference betwixt that noble part in the Bodies of Men, *viz.* good Men, and that which is in all the Bodies of Inferior Creatures, as *Vegetables, Animals, Metals*, that it lieth in these inferior Bodies still mingled or mixed with the more gross parts, in more or less; and therefore nothing in the Body either of *Animal, Vegetable* or *Mettal*, attaineth to its Resurrection or Clarification & Perfection, but in *Man*, and that only in a *good Man*; and therefore the inferiour Creatures, by a sort of innate appetite and desire, incline to be joyned unto Man, as their Head, and to be his food, that so they may attain to their Perfection and Restoration in him, which they cannot attain unto otherwise. And as there is a Noble Essence in the Bodies of good Men, that lyeth hid within the shell of the gross Body, so no doubt there is another Ignoble Essence in the Bodies of *Wicked Men*, that also lyeth hid within the shell of the gross Body, that is exceeding dark and filthy, and of a hellish Quality, that shall be their Resurrection Body unto Damnation. Moreover, *Paul* treating of the manner of the Resurrection, saith, *That is not first which is spiritual, but that which is Animal* (see the *Greek*) As it seemeth to have a relation to mans first Condition before the Fall, so to his Condition at the Resurrection of the Dead, when that which is *Animal* shall be made *Spiritual*; and when we have born the Image of the Earthly, *to wit*, of *Adam*, as he was before the Fall, afterwards we shall bear the Image of the heavenly, to wit, of Christ, the second *Adam*, that never fell.

If

If any think these Answers too Philosophical, and reaching too far into the Wisdom or Knowledge of Natural Things, let them consider, that the Objections raised (which are common in the Mouthes of Unlearned Men) gave the rise to them; and indeed none are more ready to set up themselves to be Judges in the greatest Mysteries of Natural Things, than such who are most ignorant in them; and while they openly cry out against the Knowledge of Natural Mysteries, yet they will presume to determine concerning them.

And to conclude this weighty Matter, Although there is no great Knowledge in Natural Things required in men to be good *Christians*, and that men may be good Ministers of Christ, who have not much Knowledge in the Mysteries of Nature, and especially who have but little that cometh to them by humane or natural Learning; yet seeing Nature it self, and all Natural Things are of God (for all is of God that can be named, sin only excepted, and have him to be their Author, *and that the invisible things of God, even his eternal Power, and Wisdom, and Goodness, and Justice, &c. are clearly to be seen in the things that are Natural*; it is a worthy and commendable thing in all *Christians*, and especially in these who are Teachers of others, to have some good degree in the Knowledge of things both Spiritual and Natural; for as there is a great Analogy and Harmony, yea, and Unity betwixt them, after some sort, so the Knowledge of the one hath a great Analogy and Harmony, yea, and Unity with the Knowledge of the other, and a great degree of Spiritual Knowledge doth greatly conduce to the obtaining a good degree of the Knowledge of Natural Things; and the Knowledge of Natural Things, duely and soberly improved, and being sanctified, is subservient to the Knowledge of Spiritual Things, as the Hand-maid to the Mistress. And there is a divine and spiritual Knowledge of Natural Things and Mysteries, that Men have been taught by the Spirit of God, who is the Author of Nature, and God of Nature as of Grace, as is evident from *Moses*, *Job*, *David*, *Solomon*, and the Prophets and Apostles; for though divers of the Prophets, and most of the Apostles had little of that called humane Learning or Education, yet that divine Spirit that was plentifully given unto them, did not only impart unto them great Knowledge of Spiritual Mysteries, but even of Natural also, as is manifest to all such who do impartially read, and well consider the holy Scriptures, and have that Gift of Discretion and Understanding given them of God to see what excellent Things of

Truth,

Truth, even in Naturals, as well as in Spirituals, are there wrapt up, tho' the main design of the holy Scriptures is to teach men the things that concern their spiritual State & Happiness in the World to come; what it treats of Natural things being occasional, and in subordination unto the other.

And here *Note*, That whereas it is commonly supposed, that the inward quickning and raising mens Souls from the Death of Sin to the Life of Righteousness, is that *first Resurrection*, mentioned *Rev.* 20. 4, 5. but let the place cited be well considered, and it will be found, that not the quickening of the Soul or inward Man unto God, but the living again of the Saints at the Resurrection of the Dead, in their Resurrection Bodies, is *that first Resurrection*. And that it is said, *Blessed and Holy is he that hath part in the first Resurrection*; this is most true, for every one of the faithful hath already, even at present, a part or right in that *first Resurrection*, but they get not the actual Possession of it until the Resurrection of the Dead, even as many Men have a Right in an Estate of Land, who yet have not the actual Possession of it. And it is called the *first Resurrection*, because the Resurrection of the Just shall be first in Order before the Resurrection of the Unjust, the one preceeding the other a Thousand Years, as *John* hath plainly declared, *They lived and reigned with Christ a Thousand Years, but the rest of the Dead lived not again until the Thousand Years were finished, this is that first Resurrection*, (so the *Greek*) *Rev.* 20. 4, 5. Therefore if any will say, *The rising or renewing of the Soul by Conversion, is* [a] *first Resurrection*, I will not contend, but it is not *That first Resurrection*, mention'd *Rev.* 20. where only, and no where else in all the Scripture that manner of Speech or Phrase is to be found. And that the Resurrection of the Just doth preceed or go before the Resurrection of the Unjust, is clear from divers other places of Scripture in the New Testament, as 1 *Thes.* 4. 16. *The dead in Christ shall rise first*; See, here is the first Resurrection. And 1 *Cor.* 15. 22. *So in Christ all shall be made alive, but every man in his own Order, Christ the first Fruits, afterwards they that are Christs at his Coming; then cometh the End, viz.* after the Thousand Years are expired, when the Wicked shall be raised up to Judgment, and when he shall deliver up the Kingdom, *viz.* not only his present inward and spiritual Kingdom in the Saints, but also his Kingdom of the Thousand Years over all that dwell upon the Earth, in order to reign Eternally with the Father in the Heavens, where all the Saints shall be with

him forever; for though his Kingdom here upon Earth be a Thousand Years, wherein Sathan shall be bound, and there shall be none to hurt nor destroy all that time, yet it shall be forever in Heaven; *for he shall reign forever and ever, and of the Increase of his Government there shall be No End*, as the holy Scriptures declare.

And as to the last of these four particulars above-mentioned, *viz. That they who are perfectly sanctified already, are fully come to the New Heavens and the New Earth, &c.* Which is a very gross Mistake, and Contradictory to the holy Scriptures; for however that the great inward Change and Work of Conversion, may by way of Analogy be be called, the *New Heavens and the New Earth*; yet it is most evident from Scripture, that the Apostles, after they witnessed that inward Change and Work of Conversion, as much as any ever could or can pretend unto, or rather more, yet declared their Faith and Expectation of *That New Heavens and New Earth*, as a thing not then come, but to come, as *Peter* said, 2 *Per.* 3. 13. *Nevertheless, we, according to his Promise, look for New Heavens and a New Earth, wherein dwelleth Righteousness. Note*, He doth not say, *we already are come to it*, but *we look for it*; and this is that *World to come*, *Heb.* 6. 5. and *New Heavens and New Earth*, mentioned *Rev.* 21. 1. the which, when come and witnessed, shall be such, that there shall be *No more Death, nor Sorrow, nor Crying, neither shall there be any more Pain, for the former things shall be passed away*, vers. 2, 3, 4. for this is the state of the Saints after they are raised up in Immortal Bodies to live and reign with Christ: And though the Saints thus raised in Immortal Bodies, shall appear to Men living in Mortal Bodies on Earth, yet they shall need nothing of this Earth that we walk upon; for the New Heavens and the New Earth shall afford them all things.

And whereas it is the Opinion of some, *That the New Heavens and the New Earth, that are promised to the Saints, who shall attain to the Resurrection of the Dead, are no other than the visible Heavens that we see with our gross carnal Eyes, and the visible gross Earth that we walk upon; and that this visible Fabrick of the visible Heavens and Earth, by Conflagration or being set on fire, shall be melted or changed into a Transparent and Christaline Form or Appearance.* Or, as others suppose, *The visible Heavens and Earth shall only be changed into better Qualities, so as the Heavens shall give more kindly and favourable Influences to nourish and preserve the Life of*

Men

Men and Beasts, by the Blessing of God, and the Earth shall be made much more Fruitful. But none of these Opinions sufficiently reach the Truth; for as concerning the Conflagration or setting on fire the visible Fabrick of Heaven & Earth, as there is good ground from Scripture to believe that such a thing is to come to pass, yet it is not agreeable, but contrary to Scripture to believe it will come to pass before the Thousand Years; for tho' before the Thousand Years begin there will be great and dreadful Judgments of God poured forth upon the World of the Ungodly, by *Earth-quakes, Tempests, Inundations, Famine, Sword,* and *Fire from Heaven* on particular places, and *Plagues* of many sorts, as the Scriptures declare, and Christ hath expresly fore-told, yet the *Universal Conflagration* of the *visible Heavens and Earth* is not to be until the Thousand Years be expired, *when Satan shall be let loose again, and* Gog *and* Magog *shall gather themselves together (out of the four Quarters of the Earth, the Number of whom is as the Sand of the Sea) to Battle against the Saints* (to wit, not the raised Saints who shall have put off the Mortal Cloathing, and put on the Immortal, but such as shall be found living in mortal Bodies) *and then shall fire come down from Heaven and destroy them,* and that fire shall cause that general Conflagration, mentioned in *Peter, 2 Pet.* 3. 10, 11. and in divers other places of Scripture; and that shall be the time when the Wicked shall be raised up, and have the Judgment or Sentence of Damnation passed upon them; *and then shall Death and Hell be cast into the Lake of Fire, and whosoever was not found written in the Book of Life,* Rev. 20. 15.

But whether that Universal Conflagration shall change the whole Fabrick of this visible Heaven and Earth into a Transparent or Christalline Form, or Solar Substance, so as to be like another Sun for Light and Brightness, as some think, I see no ground of Probability for it, from the Scriptures; let it therefore suffice us to believe, that as nothing of the Substance of Heaven or Earth, that God hath created, shall ever be annihilated or turned into Nothing, (but only shall be changed, and by that change be meliorated; *for the whole Creation groaneth and is in pain to be delivered from the Vanity it was subjected unto,* and will be delivered, as the Scripture declareth) so the manner of that change shall be such, as the divine Goodness and Wisdom shall see most convenient for his own Glory, and the good of his Creatures.

And though there is good ground from Scripture to believe, that all the time of the Thousand Years the visible Heavens and Earth shall,

remain visible, as they are, and there shall be a Continuation of the Course of the Movable Stars, and Day and Night, at least as things were after they were made and set in order, and that by the singular blessing of God the Heavens shall give more kindly and favourable Influences to the Earth, and to all mortal Creatures, whether Men, Beasts or Vegetables that shall live on it; yet this so great change shall not make that the visible Fabrick of Heaven and Earth shall be that New Heavens and that New Earth, that the Scripture, by way of Prophecy doth declare shall come; for, 1st. *Only Righteousness shall dwell in that New Heavens and New Earth, and only Righteous and Holy Men*, as *Peter* hath declared, 2 *Pet.* 3. 13. for that New Earth is that Land or Earth that God hath promised in the 5th Commandment, *To give to them that shall obey him*, which is called by *Paul*, *The first Commandment with Promise*; and that is the Earth or Land that is promised to the faithful, *Psal.* 37. 3. *Trust in the Lord, and do good, so shalt thou dwell in the Land*, (Heb. *Earth*) And v. 22. *for such as be blessed of him, shall inherit the Earth.* And v. 34. *Wait on the Lord, and keep his Way, and he shall exalt thee to inherit the Earth.* And this *New Earth* is called, *Prov.* 8. 26. *The highest part* (Heb. *Head*) *of the Dusts of the World*; and *Isa.* 58. *And the High Places of the Earth.* All which cannot be understood of any visible high places of the Earth; for the Earth, together with the Sea, is a round Glob, and one place of the Earth is so little above another, as to say the visible Mountains, that they scarce deserve to be called the *high* or *highest part of the Earth*, being but like the Moles on the face or skin of Mans Body; for few Mountains on Earth reach above the perpendicular height of a Mile or two, and to be sure none in the Land of *Judea* did reach near so far; and beside, what is there of great worth or excellency on any visible Mountains on Earth, more than on the Plains, to answer the substance of these excellent Promises? And therefore by the *Earth* and *high places* thereof, (in these places of Scripture) cannot be understood any part or parts of this visible Earth, but another Earth that is far more excellent, that is invisible to our gross and carnal Eyes, because of the Purity and Glory of it. And that it is call'd, *Prov.* 8. *The Head of the Dusts of the World*, doth plainly point at the excellency of it; for as Man is called in Scripture, *The little World*, and *the Whole Creature*, so the World may be called, and is so called by some, *A great Man*; now though the lower parts of this great Man (*i. e.* the World) are visible to our carnal Eyes, yet the

Head

Head or chief Part of it is invisible to us, and will be until we attain to our Resurrection Bodies, but with Eyes suitable to our Resurrection Bodies, we shall both see it, and find our selves in it, and be real Inhabitants of it. And though in Scripture the word *Land* or *Earth*, figuratively at times may be applicable to Christ the living Word, as he feedeth and nourisheth the Souls of the faithful, even as the common Earth feedeth our Bodies; yet it ought also to be granted, that it hath a reference to a certain Place or Region above the Globe of this visible Earth, whither the Body of Christ is ascended, & whither the Bodies of the raised Saints at the Resurrection of the Dead shall ascend.

But 2*dly*, That *New Heavens* and *New Earth* that is to come shall remain, and never cease, nor come to wax Old, as is clear from *Isa.* 66. 22. but this visible Earth and Heavens shall not always remain, according to their present Condition; for it is prophecyed concerning them, *That the Heavens, even the Heavens shall wax Old as a Garment; and as a Vesture thou shalt fold them up*; and therefore the visible Heavens and the visible Earth that waxeth Old, and shall be changed as a a Garment, cannot be that New Heavens and New Earth that ever shall remain New, and never wax Old; for since it is altogether without and above the Sphere of Genereation and Corruption, that is the cause of decay & corruption of things, therefore it doth always remain new and fresh; and into this New Heavens & New Earth nothing that is unclean or defiled can ever enter in any wise. But in the time of the Thousand Years there shall be many that shall live on this visible Earth, that shall not be Saints, but Sinners, and have defilements of Sin, and of them shall proceed that great Multitude, which at the end of the Thousand Years shall make up the great Army of *Gog* & *Magog*, whom Sathan shall deceive, after he is again let loose. And that after the Coming of the New Heavens & the New Earth; there shall yet be found Sinners remaining, though not in that New Heavens and New Earth, yet here upon this visible Globe of the Earth whereon we walk, is clear from *Isa.* 65. 20. *There shall be no more thence an Infant of Dayes, nor an Old Man that hath not filled his dayes; for the Child shall dye an hundred Years Old, but the Sinner being an hundred Years old shall be accursed:* And that this accursing of the Sinner is after the coming of the New Heavens and the New Earth, is clear from *vers.* 17. *For behold, I create New Heavens and a New Earth*, &c. And whereas it is said, by way of Prophecy, *v.* 20. *There shall be no more thence an Infant of Dayes, nor an*

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Old Man that hath not filled his dayes; for the Child shall dye an hundred Years Old; It is plain and manifest enough from this Prophecy, That after the coming or Revelation of the New Heavens and New Earth, there shall be a great Change known upon this visible Globe of the Earth whereon we live; for even upon the same, the Age of Men shall be exceedingly prolonged beyond what it is now, even as it was in that time before the Flood, when Men commonly lived divers hundreds of Years, some above Nine Hundred Years, some above Eight Hundred, and some above Seven Hundred, and *Methuselah* lived Nine Hundred Sixty and Nine Years, wanting only thirty one Years to compleat a Thousand, but that none lived a thousand, containeth a Mystery in it; and yet it cannot be shewed that all Mankind generally lived to so great an Age, for it is probable that some even then dyed an hundred Years old, but when they dyed at the Age of one hundred Years, they were reckoned but as Children, so that the Age of an hundred Years then was but equivolent to the Age of fourteen or fiftten years now; and therefore it is very probable, that in the Time of the Thousand Years the Age of all living in Mortal Bodies, both Saints and Sinners shall be greatly prolonged; and if any happen to dye an hundred years Old, they shall be reputed as Children; but if any remain Wicked, even to a great Age, as many, no doubt, will do, whether to a hundred or divers hundreds, they shall be accursed.

And whereas it is said (after the coming or revelation of the New Heavens and New Earth) *vers.* 21, 22. *They shall build Houses, and inhabit them, and they shall plant Vineyards, and eat the Fruit of them; they shall not build, and another inhabit; they shall not plant, and another eat; for as the days of a Tree, are the dayes of my People, and mine Elect shall long enjoy the Work of their Hands.* If any will affirm, *That it is to be understood of the Saints that shall have attained their Resurrection Bodies in the Time of the Thousand Years*, It must have altogether a Mystical and Allegorical Sence; for the raised Saints, whose Resurrection Bodies shall be Immortal, and very excellent and glorious, shall need no Earthly Houses nor Vineyards, litterally understood; for the New Heavens and New Earth shall furnish them all things; and the raised Saints shall *need neither Candle nor Light of the Sun* (even to their Bodily Eyes, as *Adam* before his Fall needed no Light of the Candle, nor of the Sun) *for the Lord God giveth them Light*, Rev. 22. 5. But the litteral sence may well enough be allowed, in respect of the Mortal Saints then living

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in Mortal Bodies, who may both build Houſes and plant Vineyards, as men now do upon this viſible Earth, to whom a long Life may be given in the mortal Body, untill they be perfected and perfectly fitted and made ready for that Change mentioned 1 *Cor.* 15. 51. when the Saints living in mortal Bodies, in the time of the Thouſand Years, how ſoon they are perfectly fitted for that Change, ſhall be changed without ſleeping or dying, as the words of *Paul* do plainly teſtifie, *Behold* (ſaid he) *I ſhew you a Myſtery, we ſhall not all ſleep, but we ſhall all be changed in a Moment, in the Twinckling of an Eye at the laſt Trump, &c.* And whereas it is promiſed, *As are the days of a Tree, ſo are the dayes of my People*, I do well remember, that *Juſtin Martyr*, in his Dialogue with *Triphone* the *Jew*, ſaith, *That they ſhould be read, as he had found them in an antient Copy*, [*As are the days of the Tree of Life, ſo are the days of my People*] which do relate to *Adam*'s Paradiſical ſtate before the fall; for if *Adam* had not ſinned, he had never dyed the Bodily Death, and therefore his days ſhould have been as the days of the Tree of Life, ſo as to have lived forever, if he had only fed upon the Tree of Life, and other Trees of the Garden, and not upon that which was forbidden to him.

But ſome may be ready to ſay, *To what purpoſe ſhall Chriſt with his glorious Body, & the Saints with their Reſurrection Bodies, appear to men living in Mortal Bodies here upon this viſible Earth, in the time of the Thouſand Years, ſeeing they ſhall need nothing of what is here below? ſhall not ſuch an Appearance rather diminiſh than add to the Glory of the State they are in?*

To which *I Anſwer*; God hath appointed it in his divine Wiſdom ſo to be, for a great and glorious End and Purpoſe, and therefore the Wiſdom of Men ought to be ſilent, leſt it contradict the Wiſdom of God; and the End and Purpoſe of God is manifeſt therein, *viz.* Becauſe Chriſt and his Saints have been great Sufferers upon Earth, and therefore God hath thought it meet to Crown them with Dominion & Glory over all Mankind upon Earth, even that very Earth on which they have ſuffered ſo many things, that ſo publickly and openly in the face and ſight of all Mankind it may be known, that God hath Exalted his Son, and next to him, the Saints with him, who are his Members, over all Principalities and Powers on Earth, *that to the Name of Jeſus every Knee may bow, and Tongue confeſs, whether in Heaven, or Earth, or beneath the Earth*; for all muſt be put under him. And it is moſt agreeable to the divine Wiſdom and Juſtice, that Chriſt and his Saints, who

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have suffered the unjust Judgment of Ungodly and Unjust Men, should be exalted to judge them, most justly, as it is fore-told in divers places of the holy Scripture, and which *Enoch*, the seventh from *Adam* did prophecy of, *Jude* 14. saying, *Behold, the Lord cometh with* (or *in*) *ten Thousand of his Saints* (for he shall be both in them by his Spirit, and with them by his Bodily Presence) *to execute Judgment upon all, and to convince all that are Ungodly, &c.* And though some apply this to our present Time, yet they are in a great Mistake; for its most clear that *Jude* citeth this Prophecy of *Enoch*, with respect to the Judgment of the great Day, mentioned by him, *vers.* 6. which is yet to come, both to wicked Angels and Men. And concerning the Judgment where-with the Saints, under Christ their Head, shall judge the World & fallen Angels, *Paul* doth expresly write, 1 *Cor.* 6. 2. *Do ye not know that the Saints shall judge the World? and if the World shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not, that we shall judge Angels?* And *Rev.* 20. 4. *And I saw Thrones, and they sate upon them, and Judgment was given unto them.* Mat. 19. 28. *Ye shall sit upon twelve Thrones judging the twelve Tribes of* Israel. Luke 22. 30. Dan. 7. 9. *I beheld till the Thrones were set* (Heb.) *and the Antient of Days did sit.* V. 10. *The Judgment was set, and the Books were opened,* vers. 13, 14. & v. 27. *And the Kingdom and Dominion, & the greatness of the Kingdom under the whole Heaven shall be given to the People of the Saints of the most High, whose Kingdom is an Everlasting Kingdom, and all Dominions shall serve and obey him.* And to this, that place in *Heb.* 2. 5. doth refer, *For unto the Angels hath he not put in Subjection the World to come, whereof we speak*; plainly intimating, that whereas the Administration of the present World, and of the Nations in it (excepting the Church of God, which hath been in all Ages under the peculiar care, rule and protection of God and Christ, in a most peculiar and solemn manner) hath been under Angels, as Gods Vice-Gerents or Ministers, under and together with his immediate Administration (for his making use of Instruments doth not hinder, but demonstrate his immediate Operation in all thing) the World to come shall not be under the Administration of those Angels, but under Christ, the Son of Man, and his Saints in a special and peculiar way; see *Wisd* 5. 1, 2, 3, 4, 5, *&c.* & *cap.* 3. 6, 7, 8, 9. *Deut.* 3. 28.

And whereas the Scripture speaketh of Thrones that shall be given to the Saints to sit upon, it is not to be understood, that these Thrones shall be material Thrones, of material Wood, Silver or Gold, but even

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as Christs Throne is his divine Power, so the same divine Power of Christ, variously putting forth, and demonstrating it self in manifold Operations and Workings, shall be these Thrones, and also Angels are called Thrones, in Scripture, who may be said to carry the Saints, as it is said, *Luke* 16. 22. *That* Lazarus *was carried by the Angels into* Abraham's *Bosom*; for it is no diminishing of the Dignity of the Angels so to do, more than for a Man to carry a Child in his Arms; for even the Lord is said to *carry and bear his People, as an Eagle doth bear her Young Ones.*

And whereas it is queried or objected, *Shall not such an Appearance of the Saints, together with Christ in their Resurrection Bodies, so as to have the Administration of the World, and of all Nations of Men living in it in mortal Bodies, rather diminish from, than add to the Glory of the state they are in?*

I Answ. By no means; even as it doth nothing diminish from the Glory of God, but doth the more demonstrate his Glory, that he is the great King and Ruler of the whole World, *whose Kingdom ruleth over* (Heb. *in*) *all*, *Psal.* 103. 19. for the Saints appearing with Christ, their Head, in their Resurrection Bodies, that shall be more glorious than the Sun, shall not have any thing diminished from their heavenly Happiness and Glory, but encreased; for they shall always live in that New Heavens and New Earth, where with the Eyes of their Souls and Minds they shall see God and Christ, their chiefest Happiness, and with the Eyes of their Resurrection Bodies they shall see the glorious Body of Christ that was raised from the Dead, and is gone into Heaven, which shall be a great joy unto them, as it was unto the Disciples to see him after he rose from the dead, but then their joy shall be greater; for at that time they saw him but with the mortal Eyes of their mortal Bodies, and that but for a little time, but then they shall see him with the immortal Eyes of their immortal Bodies, being made like unto him, and that so as to be with him forever. And therefore whereas it is said, *Rev.* 21. 2. *That* John *saw the* New-Jerusalem *coming down from God out of Heaven, prepared as a Bride adorned for her Husband*; The which *New-Jerusalem*, are all the Saints of God appearing in their Resurrection Bodies, to mortal Men living on this Glob of the Earth, both Saints and Sinners; but this Descent of the Saints is not to be understood such, as if by the same they should leave Heaven; for they will still be both in Heaven, and appear to men on Earth at once, even as Christ, when he came down from Heaven, to take Flesh in the Virgins Womb, yet

ſtill was in Heaven, as he plainly teſtified; and the Saints living in Mortal Bodies, are (as to their Souls or inward Man) ſtill in Heaven, as *Paul* ſaid, *Our Converſation is in Heaven, and he hath ſet us down in heavenly places in Chriſt Jeſus*; how much more then ſhall the Saints raiſed up in Immortal Bodies, ſtill enjoy the fullneſs of heavenly Glory and Felicity. And as the appearing of Chriſt and his Saints to Men on Earth, after the manner aforeſaid, ſhall cauſe a great awe, fear and reverence on all Sinners and unconverted People, who ſhall remain on the Earth, ſo that all of them ſhall be ſubject, though not for love, yet for fear; ſo the ſame will cauſe exceeding great joy and Gladneſs, as well as holy Awe, Fear and Reverence to all the Saints and Faithful that ſhall then be living in mortal Bodies, who have not attained that Change, ſo as to have put on Immortality; for though all the Saints living in mortal Bodies ſhall be changed, yet not all at once, but when they are fully fitted and prepared for the ſame, and when God ſhall count them worthy of it; for during the Time of the Thouſand Years there is ground to believe, that many of all the Nations of the whole World, that ſhall be living in mortal Bodies, ſhall be daily converted and brought into the Faith of the Lord Jeſus Chriſt, and that partly by the Miniſtry of the Saints living in mortal Bodies, and partly by the Miniſtry of the raiſed Saints, that are raiſed up in immortal Bodies; for it is written in Scripture, with a reſpect to that very Time of the Thouſand Years, *Rev.* 21. 24. *And the Nations of them which are ſaved,* (or, *to be ſaved*) *ſhall walk in the Light of it, and the Kings of the Earth do* (or *ſhall*) *bring their Glory and Honour unto it; and the Gates of it ſhall not at all be ſhut by day*; compare with this *Rev.* 22. 2. *And the Leaves of the Tree were for the healing of the Nations*; and *Iſa.* 60. 3, 5, 11, 20. *cap.* 66. 23, 24. *Zech.* 14. 8, 9. *Ezek.* 47. 7, 8, 9, 10. But that many ſhall ſtill remain unconverted, doth appear from *verſ.* 11. *But the Miery places thereof ſhall not be healed, they ſhall be given to Salt.* For what doth the ſtanding open of the Gates ſignifie, but that men ſhall have an opportunity given them, by Faith and Repentance, and the waſhing of Regeneration, to enter into that holy City? And ſeeing there ſhall be great Multitudes of unconverted People that ſhall live in the World within the Thouſand Years, it agreeth with great Reaſon, as well as Scripture, that they ſhall have an opportunity to be converted, and by Regeneration to be made Members of the holy City; for Chriſt hath dyed for all Men that ever have lived, or ſhall live in the World,

and therefore all men shall have a Day of Visitation, wherein they may be saved, and whoever are not saved, the default is their own; for the Grace of God is wanting to none within the Day of their Visitation.

But if any shall object, *That as the Manna was not to be gathered on the Sabbath day, but on the Sabbath day the Manna that was formerly gathered was eat of; and that this doth seem to signifie, that in the Time of the Thousand Years, that great Sabbath, no spiritual Manna,* i. e. *no spiritual Food is to be gathered by Men to feed their Souls; and therefore no possibility of Conversion to any who have not been formerly converted.*

Answ. It doth well enough prove, that there is no possibility of Conversion to any who have formerly lived in the World, and neglected their Time of Grace and Salvation, which they once had; I say, it is vain for any such to expect to live again & have another time of Grace and Salvation; but it doth not in the least prove, that such who have not at any time formerly lived in the World, shall not have a Time of Grace and Salvation when they come to live in the World, otherwise Christs Death had been in vain for them; for seeing Christ hath dyed for all, and by his Death hath purchased Grace for all, that either hath already appeared, or shall appear unto all, whereby all may be saved, and many shall; therefore the Grace of God making Salvation possible to all, shall be extended to all that shall at any time be born into the World in the Generations to come, so long as the Generation of Mankind shall remain, which is Glad-Tidings to all; but such who by untimely Death, and other things that have happened, as being Deaf or Dumb, or Mad, *&c.* have been prevented from having the outward means of Salvation offered unto them, as to others, and have not had the capacity of understanding inwardly, as others, they are to be left unto the Mercy of God, which is over all his Works, whose Ways are above our Ways, and whose Thoughts are above our Thoughts, as far as the Heavens are above the Earth, who doth well know to supply what is wanting to any part of Mankind, in such ways and methods, and by such means as Men cannot comprehend; therefore we may well enough conclude with *Paul*, Rom. 11. 32, 33. *For God hath concluded them all in Unbelief, that he might have Mercy upon all; O the depth of the Riches, both of the Wisdom and Knowledge of God! how unsearchable are his Judgments, and his Ways past finding out!*

And here, if any enquire, *What are these New Heavens and that New Earth, which God hath promised to give his Saints to inherit?*

I Answer;

I Answer; The Paradise or Garden of God, that God planted from the beginning, in the midst whereof is the Tree of Life and the River of Life, where God placed Man in the beginning when he made him, and out of which Man was drove or cast when he sinned; and as the Heavens were a Paradise to his Soul, so the Earth of that Garden or Paradise, was a Paradise unto his Body; and if he had not sinned, he had lived in great felicity, and been happy both in Soul and Body; for God made Man to be Immortal, & made him to be an Image of his own Eternity; nevertheless through Envy of the Devil, Death came into the World, for *God made not Death*, as it is said, *Wisd.* 1. 13. & 2. 23, 24. And when Man sinned, his Sin did not destroy Paradise, but only hid it from him, and at the Resurrection of the Deads it shall be again opened or revealed, to them who shall be found worthy of it, but to none else (even as the Saints now living in the Mortal Body, as to the Soul or inward Man have access into Paradise, although as to the Body or outward Man, during the mortal state, they cannot enter) according to 2 *Esdras* 8. 52. *For unto you is Paradise opened, the Tree of Life is planted, the Time to come is prepared, Plentiousness is made ready, a City is builded, and Rest is allowed, yea, perfect Goodness and Wisdom; the root of Evil is sealed up from you, Weakness and the Moth is hid from you, and Corruption is fled into Hell* (or, *the Grave*) *to be forgotten; Sorrows are passed, and in the end is showed the Treasure of Immortality.* And concerning the Saints who shall be raised up to a state of Immortality, who shall stand with the Lamb on *Mount Zion* (to wit, not the litteral or typical *Zion*, but that which was typified by the same) see *Rev.* 7. 4. 9. & *cap.* 14. 1, 2, 3, 4, 5, 6. compared with 2 *Esdras* 2. 44, 45. *And he answered, and said unto me, These be they that have put off the Mortal Cloathing, and put on the Immortal, &c.* And that these *New Heavens* and *New Earth* are called *New*, doth not prove that they were not from the beginning, but because they never *wax old* or *decay*, therefore they are still *New*; and they are said to be created, as to Men, to whom the new revelation & discovery of them shall be as a new Creation. And whereas it is said, *Isa.* 65. 17. *For behold I am creating* (so the *Hebrew*) *New Heavens and a New Earth*, doth contain a great Mystery in it, implying that God is still at work in these New Heavens & New Earth, in order to a continual progress in Perfection, without all end; and therefore that New Heavens and New Earth, are called rather *Mundus veniens*, than *Mundus venturus*, i. e. *The World that cometh*, rather than *that to come*;

come, according to the deep ſence of theſe words in *Gen.* 2. 10. *A River going forth of* Eden (ſo the *Hebrew*) and *Rev.* 1. 8. *the Lord is ſaid to be, Who is, and who was, and who cometh* (ſo the *Greek*) for God is a continual Operator and Worker, to carry on his Works to an endleſs Perfection; therefore ſaid Chriſt, *My Father worketh hitherto, and I work.* And though at the end of the ſeven Thouſand Years of this World, the manner of the Adminiſtration of Chriſts Kingdom will be changed, and in that reſpect he will give it up, yet that is only in order to a new manner of Adminiſtration, that ſhall be more excellent, after the time of this World is at an End.

Error 31. *That the Church is already not only fully and perfectly reſtored to all that Purity and Perfection in Knowledge, Faith, Holineſs, Purity of Doctrine, Worſhip and Diſcipline, that ſhe had in the firſt Conſtitution of the Goſpel Church, immediately after the giving of the holy Ghoſt after Chriſts Aſcention; and that there are now as able Miniſters of the New Teſtament, as any then were, equal to the Prophets and Apoſtles, or rather excelling them in ſpiritual Gifts, even when they were in their moſt advanced ſtate; but that the Church, as to her preſent Conſtitution, hath attained to all that Glory and Perfection in ſpiritual Gifts, of Knowledge, Virtue, Holineſs and Purity of Worſhip, &c. that God hath promiſed to give unto her, after her return out of her Wilderneſs ſtate; and that all the Promiſes of God concerning the Church, her Glory, Perfection and Reſtoration are fulfilled, ſo that nothing more is wanting, but the encreaſe of the Number of her Members, and that the Nations may be gathered unto her.*

Correct. Divers things of this kind, to my certain knowledge, have been aſſerted by ſome pretending to the Teachings of the Spirit, to the great offence and ſtumbling of many. In Anſwer to which, let the particulars following be well conſidered. 1*ſt.* God hath certainly begun a bleſſed Work of Reformation in the Earth, and cauſed much more Light to ſhine forth in theſe latter days, than in former Ages, under the Darkneſs of *Popiſh* Superſtition, Idolatry and Tyranny. 2*dly*, In the darkeſt Times that have been ever ſince the Apoſtles, God has had a Church and People, who have been living Witneſſes to his Name and Truth in the Earth, in the moſt Fundamental and Neceſſary Doctrines of the *Chriſtian Faith*, and whoſe Converſation and Practice hath been accordingly. 3*dly*, The Work of Reformation which God hath begun

gun in the Earth, and will carry on untill he perfect it, hath had its several steps and degrees, and yet is to have, until it be perfected; so that it is not to be denyed, but that some things very considerable have been done by the Lord, in and through Instruments of his raising up, for some hundreds of Years backwards, especially since the Time of *John Wickcliff*; & they who have any savour of Life, cannot but savour the precious Life that did spring and appear in the Martyrs, both in *England*, *Scotland* and else-where, above one hundred years ago. 4*ly*. That there are many at this present day, who are come to a very blessed state and condition in the Knowledge of the Truth, as it is in Jesus, and in Faith, Holiness and Purity of Worship in Spirit and in Truth, whose state and condition in the Truth may be judged equal to many Believers in the very days of the Apostles; and that divers may have, yea, and have a Ministry or Ministerial Gift given them of God, equal in purity of Doctrine, and as powerful and lively, and blessed with as great success to the Conversion of Souls, as some had in the days of the Apostles; but to equal any Men now alive, or who have lived since the days of the Apostles, to the Apostles of the Lord (I mean the twelve, and *Paul* the thirteenth, all which were peculiarly and extraordinarily fitted of the Lord to an extraordinary Work) proceedeth not from true Knowledge, but great weakness, and shortness of Understanding; for God hath set in the Church (1 *Cor.* 12.28.) 1st. *Apostles*, 2dly, *Prophets*, 3dly, *Evangelists, and Pastors, and Teachers*; and tho' all were endued and inspired with the Spirit of God, and spiritual Gifts thereof, yet the difference is very great, in respect of measure, and other weighty Considerations; for the Prophets and Apostles of the Lord are the principal Members of the Universal Church, which is the Body of Christ; and therefore all others that come after, are far inferiour in Dignity unto them; and because of that excellent Dignity of the Apostles, it was that Christ said, *They should sit upon twelve Thrones*, &c. and the Wall of that great City, the holy *Jerusalem*, is said to have *Twelve Foundations, and in them the Names of the Twelve Apostles of the Lamb*, *Rev.* 21. 14. and accordingly the Church is said to be *built on the Foundation of the Prophets and Apostles; Jesus Christ himself being the chief Corner Stone, who is both their Foundation & ours*. But it is yet greater presumption of Ignorance in any, to imagine any men living since the days of the Apostles, to have exceeded them, who are in the first Rank and Order of the Lords Worthies. It is true, the Name *Apostle*, in the

large

large signification of it, may be applicable to any sent of God; but it is as true, that most commonly it is, according to Scripture phrase, restricted to these twelve, and *Paul* the thirteenth, the which very Number doth contain a Mystery in it, answering to the twelve Tribes of *Israel*, beside the Tribe of *Levi*. But there are some, who though they will not be so bold to equal themselves to the twelve Apostles, or to *Paul* the thirteenth, yet they reckon they are warranted by Christs words, to judge, *they are greater than any of the Prophets; for of all the Prophets, there were none greater than* John, *and yet the least in the Kingdom is greater than he*, as Christ taught, *Mat.* 11. 11. *Luke* 7. 28. But surely whatever be the sence of Christs words, that cannot be it, as if the least true Believer in Christ, after Christs Death, Resurrection and Ascention, were greater, as to their inward state before God, than *John* was (who was filled with the holy Ghost even from his Mothers Womb, *Luke* 1. 15.) or any of the Prophets, as to their inward state, as if *Moses*, *Samuell*, *David*, and all the Prophets had not been as true and real Believers in Christ, as any since, or were not so holy, so good and virtuous as these who believe in Christ since. But well were it for many that they were as good as *John* and many others were, who had Faith in Christ as well as any now, by which Faith these Elders obtain'd a good Report, and dyed in Faith, and by Faith their heurts were purified; and through the Grace of the Lord Jesus Christ they were saved, and were in a state of Salvation, as well as we; and the Prophets had the Spirit of Christ in them, and the holy Ghost, as well as any since; and seeing they prophecyed of Christ, as he was to come in the Flesh, and fore-told the time and manner of his Coming and Sufferings, Death, Resurrection, Ascention & Glory that should follow, they did certainly believe in him; for said *David*, *I believe, therefore I have spoken*; and said *Paul*, *We having received the same Spirit of Faith, we believe, therefore we speak*; and the Faith is one, of the Prophets and Apostles, and of all true Believers in Christ, & they are all built upon that one Foundation, Christ Jesus the Rock of Ages, and Foundation of Generations; and since it is the heavenly and divine Oyl or Unction that maketh Men *Christians*, surely the Prophets had the same; for said *David*, *Thou anointest my Head with Oyl, my Cup runneth over*, *Psal.* 23. 5. yea, what inward and spiritual Experiences have any Believers in Christ now, but the Prophets had the same, and greater? *Aaron* is called, *The Saint of the Lord*, in Scripture; *Moses* is greatly commended, not only for his

Meekness,

Meekneſs, but for his *Faith*, and other great Vertues, of whom it is written, *That he eſteemed the Reproach of Chriſt greater Riches than all the Treaſures of Egypt*; And if all or many of them had ſome Weakneſſes, they overcame them at laſt, and they had Victory through Faith, as Believers now have. And ſeeing the Apoſtle *Paul* deſcribeth the Kingdom of God to be *Righteouſneſs, Peace and Joy in the holy Ghoſt*, Rom. 14. 17. who can ſay with Underſtanding, that *Moſes, Samuel, David*, and the Prophets, and *John* that came after, were not in that Kingdom as well as any now; for they had the ſame Righteouſneſs, Peace and Joy in the holy Ghoſt, as any now have; and therefore, if by the *Kingdom*, we underſtand Chriſts Kingdom of Grace in the hearts of true Believers, ſurely *John* and all the holy Prophets, and other holy Men and Women were in it, as well before Chriſt came in the Fleſh, as ſince; & what Chriſt ſaid concerning *John*, *That the leaſt in the Kingdom was greater than he*, if we underſtand the Kingdom of Grace in the hearts of true Believers, as we well may, it is to be underſtood of *John*, not with reſpect to his inward ſtate before God, but with reſpect to his Water Baptiſm, and manner of Miniſtration, which was figurative and typical in great part; for *John's* going before Chriſt in the outward, was a type and figure of an inward Miniſtration of the Law & Prophets, or Prophecies going before the more clear Miniſtration of the Goſpel inwardly; and the Prophets generally who prophecyed of Chriſt, and of the Goſpel ſtate under Chriſt, delivered their Prophecies under many Figures and Symboles, and Symbolical Expreſſions, which were hard to be underſtood; but after Chriſts Coming and Suffering in the Fleſh, his Death, Reſurrection and Aſcention, he gave the holy Spirit more plentifully in general to all Believers, that made Goſpel Truths more plain and clear to mens Underſtanding; and therefore all Miniſters of the Goſpel ſince Chriſt came, *&c.* who are indeed fitted by the Spirit of Chriſt to be his Miniſters, uſe greater plainneſs of Speech than the Prophets or *John* uſed; for God had ſo appointed it, that the Prophets ſhould not give forth their Prophecies in ſuch clearneſs as was to come after. But all this doth not in the leaſt infer, that the Prophets were not true Believers in Chriſt, as well as any now, and had not by true Faith an entrance into Gods Kingdom, as well as any now; for it is abſurd to ſuppoſe with the *Papiſts*, *That when they died, Holy men went into a certain Limbus or Priſon, where they were detained, and had not entred into Gods Kingdom untill Chriſt roſe from the dead*; and it is as abſurd for any to

imagine,

imagine, *That Believers generally ſince Chriſt came in the Fleſh, after Death have a greater or higher place, or are greater in the Kingdom of Glory that is to come, than the Prophets have*; for it is moſt clear from Scripture, that *Abraham*, *Iſaac* and *Jacob*, and all the Prophets are in the Kingdom of God, *Luke* 13.28,29. And none can enter into the Kingdom of God hereafter, who have not known ſome beginning of entrance into it here in this World.

5*thly*, That there are already many whom God hath prepared and is preparing to be a firſt Fruits of the Church, as ſhe cometh out of the Wilderneſs; and that the full Time of her Wilderneſs ſtate is very near expiring, and many have their Eyes greatly opened to ſee a great Glory, and their hearts are greatly affected with it; and many are come to an excellent ſtate and growth in the Truth, and may be truly ſaid to be Children of the New Covenant, and to be under the New Covenant Diſpenſation; and they look not for another Diſpenſation in ſubſtance, than what they have attained unto, only for a further Increaſe in degree, while in the mortal ſtate the beſt and moſt advanced have cauſe to wait for. But that any viſible Society of People, aſſembling together in viſible Gatherings, are come either to that full and perfect Reſtoration, as was in the beſt Times of the Church in the Apoſtles days, or hath attained, as yet, to all that Glory & Perfection in ſpiritual Gifts of Knowledge, Virtue, Holineſs and Purity of Doctrine, Worſhip and Diſcipline, that God hath promiſed to give unto the Church, after her Return out of the Wilderneſs ſtate; And that all the Promiſes of God concerning the Church, her Glory, Perfection and Reſtoration are fullfilled, doth not yet appear to me, nor many more, tho' we have great cauſe to bleſs God for what he hath already done, and for theſe good things that we have been made to ſee, taſte and handle of the Word of Life. But if any think, that there is any Society of People at this day to be found in outward and viſible Aſſemblies and Meetings, ſuch as was in the Apoſtles days, and ſuch as God has promiſed yet ſhall be, after the Church her return out of her Wilderneſs ſtate, that hath already all that Perfection of Purity in Doctrine, Faith, Knowledge, Holineſs, Worſhip, and all that degree of Qualifications, either of Church Members or Miniſters, as the Promiſes of God recorded in Scripture hold forth, they ought duely and weightily to conſider the Nature and Extent of theſe Promiſes, and whether any preſent Society or Conſtitution of a Church doth amount unto the ſame. As, *firſt*, it is promiſed concerning the Church

in the latter Days, *That her People ſhall be all Righteous, being the Branch of his planting, and the Work of his Hands, that he* (to wit, God) *may be glorified, Iſa.* 60. 21. And *Zech.* 14. 20. it is promiſed, *In that Day there ſhall be upon the Bells of the Horſes, Holineſs unto the Lord; and the Pots in the Lords Houſe ſhall be like the Bowls before the Altar; yea, every Pot in* Jeruſalem *and in* Judea, *ſhall be Holineſs unto the Lord of Hoſts,* &c. *And in that Day there ſhall be no more the* Canaanite *in the Houſe of the Lord of Hoſts.* Now that this is a Goſpel Promiſe, to be fulfilled to the Church in Goſpel Days, is generally acknowledged, though the words be figuratively ſpoken, and Goſpel Myſteries expreſſed by Figures and Types of the Law. But what viſible Society of People is there to be found this day upon Earth, of which all and every one that profeſſeth to be Members of that Society, hath theſe Qualifications? What Society is there of People, which hath all her Members Righteous and Holy, ſo that there is no Hypocrite among them, and none of a wrong Spirit, ſignified by the *Canaanite?* But if any ſay, theſe Qualifications are not to be underſtood of any outward and viſible Gathering and Society of People, but of the Members of the Univerſal Church, that is inviſible, all which are Holy. *I Anſwer*, That according to this they have been all Holy in all Ages of the World; for all true Believers and Members of Chriſt, in all Ages have been Holy; but certainly theſe and the like Promiſes relate to a People that ſhall openly and viſibly appear in the ſight of the Nations, and be as a City ſet upon a Hill that cannot be hid; and according to theſe Prophecies, *John* ſaid of Chriſt, *That he would purely purge his Floor*, to wit, *the Wheat from the Chaff, and gather his Wheat into his Garner.* And concerning the meaſuring of the Goſpel Church, it is prophecyed, *Jer* 31. 38, 39. *Behold, the dayes come, ſaith the Lord, that the City ſhall be built to the Lord, from the Tower of* Hananeel, *unto the Gate of the Corner* [The *Hebrew* word *Hananeel* ſignifieth, *the Grace of God*, intimating, that the City is to be built from that, and all the Furniture for its building is to come out of the Tower of the Grace of God] *and the meaſuring Line ſhall yet go forth over againſt it, upon the Hill* Gareb, *and ſhall compaſs about to* Goath: All which hath a ſpiritual and myſtical Signification, relating to the Goſpel Church, *Gareb* in *Hebrew* ſignifieth a *ſcabby Diſeaſe*, and *Goath* ſignifieth the *ſcabbing of Cattle*, as intimating, That the meaſuring Line of Gods Grace ſhall extend to cure all, however diſeaſed with the ſcabby Diſeaſe within, that ſhall ſincerely believe the Goſpel, and it ſhall compaſs to take

take in all that have the leaſt ſincere Breathings after God, and expreſs their Deſire after him, as Cattle that low after their Food, or Keeper, or them of their own Kind. Moreover, what ſignifieth the ſo exact and accurate meaſuring that Temple in *Ezekiel*, by the Man whom the Prophet ſaw with a Line of Flax in his Hand, and a meaſuring Reed of ſix Cubits long, by the Cubit and an Hand breadth to meaſure the Wall, the Gates, the Porch, the Chambers and Courts of it, both the outer and inner Courts, but that the Goſpel Church that ſhall be raiſed up, after the great Night of Apoſtacy, ſhall exactly anſwer to the meaſuring Line and Reed, both in reſpect of Purity of Doctrine, Worſhip and Diſcipline, and due Qualifications of Church Members & Miniſters? And, conform to this, *John* ſaid, *Rev.* 11. 1. *There was given him a Reed, like unto a Rod, and the Angel ſtood, ſaying, Riſe and meaſure the Temple of God, and the Altar, and them that Worſhip therein; but the Court which is without the Temple, leave out, and meaſure it not, for it is given unto the Gentiles, &c.* intimating, that many ſhould have the Name and Profeſſion of *Chriſtians*, but not be *Chriſtians* in Nature, but *Gentiles* or *Heathens*, and ſuch ſhould not be numbered with the true Worſhippers; The which meaſuring of the Temple cometh to paſs before the ſeventh Trumpet ſoundeth, and therefore it is not long to that Time, for the ſixth Trumpet hath begun its Interval a great while ago. And *laſtly*, *John* giveth us the meaſure of the holy City, that is to appear in the time of the Thouſand Years, the which as it doth principally relate to the Saints raiſed up in Immortal Bodies, ſo it may ſecondarily be underſtood to relate to the Church of God that ſhall then conſiſt of Saints living in Mortal Bodies, who have not attained to the ſtate of Immortality, but wait to be fitted for it, whoſe ſtate ſhall be very excellent in all reſpects, as much as can conſiſt with a ſtate or condition of Mortality. But even before the Thouſand Years begin, there is good ground from Scripture to expect, a very excellent ſtate and condition of a Church upon Earth, for ſome time, to anſwer, by way of Symbol or Allegory, to the Church of *Philadelphia*, *Rev.* 3. *v.* 7. to 13. the which Church, as nothing in her is reproved, ſo ſhe hath the greateſt Promiſe, that doth extend unto the *Millenial Happineſs*, to be obtained by her; and the *Gentile* or *Heathen Chriſtians*, having the Name, but not the Nature and Life of true Chriſtians, ſeem to be ſymbolically deſigned by the Church of *Laodicea*, that ſhall be contemporary therewith, for ſome time. But what viſible Company or Society of People

hath yet appeared in these latter Ages, or doth at present appear, which hath these Qualifications, all whose Members are Holy and Righteous, and among whom there are no *Canaanites*, *i. e.* no Hypocrites, or none of a wrong Spirit, so as all and every professed Member of the Society hath the measure of Knowledge, Faith, Holiness, Purity of Worship, that doth answer to the measuring Line? Do not even these who reckon themselves farthest advanced in Purity of Reformation, complain of the great Mixture that is among them? nor can it be expected but that a great Mixture will continue, until God shall raise up a Spirit of holy Zeal, and also of pure Discerning in many Brethren, which, as by the measuring Reed and Line, all the professing Members may be measured; and whoever have not the requisite Qualifications, after an impartial Examination, may be impartially, and without respect of Persons, declared to be none of their Members.

And as concerning the due Qualifications of Church Members, that are to make up such a Gospel Church, as was either in the Apostles days, before there began a declining from the Gospel Purity, or is yet to be in the Earth, after the Church is fully restored, there are some things absolutely requisite, both internal and external, to wit, both Life and Profession, or Power and Form of sound Doctrines and Practices; for as the best form of Words and Practices, doth not suffice without Life and Power, but is like the Sheeps Cloathing under the Wolfs Nature, so a great regard ought to be had to the purity of the Form and Profession, because although some-what of the Life and Power may be felt to stir and move in many, who have not the Purity of the Form and Profession of Truth in words and Practices, yet the want or defect of the Purity of the Form and Profession, is a great hurt and hinderance to the Life, and doth greatly tend to choak and quench the tender buddings of it; and whatever Society of People hath not the pure Form and Profession of Truth, both in respect of Principles and Doctrines, as well as Practices of the *Christian Religion*, cannot be said to be the pure Church of Christ.

And as concerning the Definition of a true Church, I like that very well given by *R. B.* in his Book, called, *A Two-fold Apology for the Church*, viz. *That it is a People gathered together by the Power of God into the Belief of certain Principles and Doctrines, (of the Christian Religion) and also certain Practices and Performances, by which they are seperated and distinguished from others, and have a certain Relation among themselves, and*

who

who have or do Declare themſelves Members of ſuch a Society (Sanctification and Holineſs being the great and chief end which moves them to gather together) who own, believe and profeſs the ſame Doctrines and Principles, and go under the ſame Diſtinction and Denomination, &c. In which Definition theſe three things are well to be conſidered, 1*ſt*. That the Members of the Church are gathered together into the Belief of certain Principles and Practices of the *Chriſtian Religion*. 2*dly*, That they are gathered into that Belief by the Power of God. 3*dly*, That they declare themſelves, all and every one of the Members, to have that Belief, by owning and profeſſing the ſame. All which is according to Scripture, which requireth not only *Mens believing with the Heart*, but *their Confeſſing with the Mouth*, and *Profeſſion of what they believe*, which cannot be done without ſome Declaration; the which is very needful, as in divers other reſpects, ſo to prevent any joyning themſelves to be Members of that Church or Society, who may be Unbelievers in ſome of the moſt principal Doctrines believed by them. And if any ſay, *Men may profeſs to believe ſuch Doctrines with their Mouthes, and yet not believe them in their Hearts*. As this is to be granted, yet ſeeing it is granted alſo, by all that pretend to the inward Teachings of the Spirit and leadings thereof, That all faithful Members have in ſome meaſure a *Spirit of Diſcerning*, whereby they may ſavour and taſte, and by the ſame may know who do ſincerely believe what they declare and profeſs with their Mouthes, to believe, and who do not, but are Hypocrites; and even ſuch who pretend moſt to a Spirit of Diſcerning, muſt acknowledge, Men are beſt diſcerned and known what they believe when they are heard to declare or profeſs their Faith; *for the Ear tryeth words as the Mouth taſteth Meat*; and as the Bell is beſt known by its ſound, whether it be good Mettle, or not, ſo that confeſſion of words which cometh from true Faith in the Heart, hath a ſavour of Life in it, to the ſpiritual Diſcerners; but when nothing is declared in words of what a man believeth, it is much more difficult to know what that Man believeth. But again, as a mans Faith and Sanctification doth conſtitute him a Member of Chriſt, and of his Church, in the ſight of God, ſo the Declaration and Profeſſion of it is altogether requiſite to conſtitute him a profeſſed and viſible Member of a *Chriſtian* viſible Society of People, called, a *Church*, according to which it was generally practiſed in the antient Church, that ſuch who believed and imbraced the *Chriſtian Faith*, did make ſome ſolemn Declaration and Confeſſion of it

to

to ſome of their Brethren, that in the Mouth of certain Witneſſes every word may be eſtabliſhed; and concerning which *Paul* did write to *Timothy*, *That he had profeſſed a good Profeſſion of the Faith, to which he was called, before many Witneſſes*, 1 Tim. 6. 12. the *Greek* word ſignifieth moſt properly a *verbal Confeſſion*; but where this is wanting to be performed in a ſolemn and weighty manner, Multitudes of Ignorant Perſons, altogether ignorant of the firſt Principles of *Chriſtian Doctrine*, and Unbelievers concerning them, will crowd in among others, and not only preſume to be Church Members, but alſo to be Elders and Teachers in the Church, to the great ſcandal and offence of many, as hath come to paſs in too many, to my certain knowledge. And as in the primitive Church, not only the Church Members were tryed, but the Church Officers alſo, even the very Deacons, and it was required in Teachers, *That they might be apt or able to Teach*, as well as orderly in Converſation, 1 *Tim.* 3. 10. for ſeeing the Church in Scripture is compared to a *Houſe built of Stones, poliſhed and ſquared, after the ſimilitude of a Palace, in the Wall of which no Stone is to be laid, but the meaſuring Line and Reed is to be applyed unto it*; even ſo ought all the Members of the Church to be duely meaſured, and tryed, and proved with the Line and Rod of Truth. And though this is the work of God principally, yet it is the Work of the Saints and true Believers, working together inſtrumentally with God, and therefore the Church of *Pergamus* is reproved becauſe *ſhe had them that did hold the Doctrine of* Balaam, *and of the* Nicolaitans; and the Church of *Epheſus* is commended, *That ſhe could not bear them which are evil, and had tryed them which ſay, they are Apoſtles, and are not.* Beſide, what did it ſignifie, that in the Temple of *Jeruſalem* there were Porters, and Keepers of the Doors of the Temple, but that in the Goſpel Church there ſhould be ſuch who ſhould be as Porters or Door-keepers, ſtrictly to note and obſerve that none come into the Church, but ſuch who come in duely qualified, and at the right Door, which is Chriſt; and whoever come in by him, they not only believe him and his Doctrine, in the moſt principal and neceſſary things, but alſo profeſs the ſame? But the Profeſſion and Declaration of Church Members, to what they believe, muſt not be, but of the moſt neceſſary and principal things or heads of Chriſtian Doctrine, delivered in plain Scripture words, or ſuch as are equivolent, plain and eaſie to be underſtood; and in ſome things of leſs Moment, an allowance is to be given, and Charity to be exerciſed towards them

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that differ, where they agree in the main and moſt neceſſary things; and becauſe many may be ſincere Believers in Chriſt, who have not a gift of Utterance, whereby to expreſs their Faith, therefore it may ſuffice to ſuch to anſwer to ſome plain Queſtions concerning the *Chriſtian Faith*, that require no other Anſwer, but to ſay *Yea* or *Amen* to each Queſtion.

But, *2dly*, A very great degree and meaſure of both Knowledge and Holineſs, and ſpiritual Gifts of all ſorts, is promiſed to the Goſpel Church, as ſhe is to be raiſed up in the latter days, *Zech.* 12. 8. *In that day ſhall the Lord defend the Inhabitants of* Jeruſalem, *and he that is feeble among them at that day, ſhall be as* David; *and the Houſe of* David, *as of God, as of the Angel of the Lord before them,* (for ſo the *Hebrew* doth well bear) whereby is intimated, that true Believers in that Day ſhall arrive at a very great degree, both of Knowledge and Holineſs; for *David* was certainly a man of great Knowledge, and alſo a very Holy Man; for though he greatly tranſgreſſed in the matter of *Uriah*, yet he greatly repented of it, and became a very Holy Man afterwards; and his Book of the *Pſalms* doth ſufficiently demonſtrate, to all that have a ſpiritual Underſtanding, that *David* was both very knowing and very Holy. And as concerning the great abundance of Knowledge that God is to give to Men in the latter days, the Teſtimony of the holy Scripture is very clear and full, *Hab.* 2. 14. *For the Earth ſhall be filled with the Knowledge of the Glory of the Lord, as the Waters cover the Sea.* Numb. 14. 21. *But as truly as I live, all the Earth ſhall be filled with the Glory of the Lord.* The which two places of Scripture ſeem to refer one to another, as holding forth not only great plenty of divine Knowledge, but alſo of great Holineſs; for the Lord is ſaid to be *glorious in Holineſs*, ſo that his Holineſs is his Glory; and therefore when the Earth ſhall be filled with the Glory of the Lord, it ſhall be filled with Holineſs; and the nature and property of true divine Knowledge is ſuch, that it hath Holineſs to accompany it, as an inſeperable Companion; for the more truly we know God, the more we love and obey him, *and knowing or beholding his Glory, we are changed into the ſame Image, from Glory to Glory, as by the Spirit of the Lord,* 2 *Cor.* 3. 18. And concerning the Increaſe of divine Knowledge upon Earth, both *Daniel* & *Chriſt* have fore-told, *Dan.* 12. 4. *But thou, O Daniel! ſhut up the Words and ſeal the Book to the Time of the End, many ſhall run to and fro* (or, *ſhall ſearch*) the *Hebrew* word may be and is both ways tranſlated) *and Knowledge ſhall*

Increaſe.

Increaſe. And ſaid Chriſt, *Mat.* 10. 26. *There is nothing covered that ſhall not be revealed, and hid, that ſhall not be known.* From all which, and many more places of Scripture that may be cited, it doth plainly appear, that a very great increaſe of divine Knowledge, accompanyed with great Holineſs, ſhall be given to true Believers, even here in this World; ſo that not one of all the deep Sayings and Prophecies contained in the holy Scriptures, but ſhall be plainly opened to the Saints; and good Reaſon doth prove that it muſt be ſo, for the holy Scriptures were writ for our learning here in this World, and therefore ſome time before the end they ſhall be all opened to the Children of God, otherwiſe they attain not their end. And it muſt be acknowledged, that many Scripture Prophecies and Sayings have not to this day been fully opened to the People of God, nay, not in the Apoſtles days in a general manner, and perhaps ſome things were hid even from the Prophets and Apoſtles, which they prophecyed of, that are afterwards to be revealed; for ſaid *Daniel, I heard, but I underſtood not*; but from this it will not follow, that any at this day have an equal degree of Knowledge with the Prophets and Apoſtles of the Lord; for though *Paul* ſaid, *We know in part*, yet who can juſtly ſay at this day, that he knoweth more than *Paul?* none ſhould be ſo arrogant, but ſuch who are, ſhow their great Ignorance and Folly, and will bear their own burden for it. But they who think they are come to the Light and full extent of all that Knowledge that the Promiſes of God recorded in Scripture hold forth, if they will impartially examine themſelves, they will find, they are in a great Miſtake; for how many Sayings of holy Scripture, both Doctrinal and Prophetical are yet hid from moſt, even of the beſt men known to us upon Earth, or rather indeed from all? Who is there that can juſtly ſay, all the Sayings of the holy Scripture, both Doctrinal and Prophetical, are opened to him? Indeed, to my great Aſtoniſhment I have heard the like affirmed by ſome, but yet at the ſame time I did find and detect them ignorant of ſome of the firſt *Principles of the Doctrine of Chriſt.* Many make too great and high Pretences to divine Revelation, and Knowledge, and the Spirits inward Teachings, but when they are ſearched and examined, they are found very Ignorant; therefore *John* did ſeaſonably exhort, *Believe not every Spirit, but try the Spirits*; for indeed it is not every Spirit that ſaith in Man, *It is the Spirit of God*, that really is ſuch; for it is the greateſt Impoſture & Cheat that is or can be, when a falſe and wrong Spirit in

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Man, pretendeth it ſelf to be, and calleth it ſelf *The Spirit of God*; but the true Spirit of God tryeth both it ſelf & all other Spirits, as a Right Line ſhoweth both it ſelf to be right, and all crooked and unſtreight Lines to be what they are. And though to Gods praiſe it is to be acknowledged, that many at this day have a good meaſure, both of ſincere Knowledge and Holineſs, yet it cannot be denyed, but that very many even of ſuch who have a meaſure of ſincerity towards God, remain very weak and ſhort in divine Knowledge, and are very dark in their Underſtanding, as touching many divine Myſteries, and lie under great Miſtakes in many things; but that which is worſt of all, ſome refuſe Information, ſuppoſing they know what they do not know, and all the help we can give unto ſuch men, is to pray to God for them, for other help many will not receive; and theſe think Knowledge cometh to them without all outward helps, even of the Scripture it ſelf, ſo that they rarely read in it, but rather lay it aſide for moſt part; hence it is that ſome pretending to preach by the Spirit, and neglect reading, ſpeak often very unſound Doctrine, & bring forth ſuch Nonſence and Impertinencies, that one of a very ſmall capacity which heareth, can and doth truly judge, *That he ſpeaketh not from the Spirit of God, but from his dark Imaginations.* To prevent which abuſe, it were very neceſſary that none were countenanced or allowed, or indeed permitted, without open witneſſing againſt them, to ſpeak in an open Aſſembly of People, but ſuch that faithful Brethren, who are able in Knowledge and Diſcerning, have ſome real knowledge of; for the neglect of this hath done much hurt already, to the occaſioning many to reproach the bleſſed Spirit of Truth, and to deſpiſe the Miniſtry of ſome, to whom God hath given a heavenly Miniſterial Gift. As there was a School of the Prophets among the Prophets, before Chriſt came in the Fleſh, ſo there ſeemeth that there was ſuch a School even among the *Chriſtians*, whoſe Preachers were called Prophets, of which *Paul* ſaid, 1 *Cor.* 14.29. *Let the Prophets ſpeak, two or three, and let the other judge*; or at leaſtwiſe there ſhould be *Chriſtian Schools*, where all that want to be informed in the *firſt Principles of the Doctrine of Chriſt*, may be informed by Men who have a ſpiritual Ability given them of God ſo to do. And thus, if all were well inſtructed in the firſt Principles of the Chriſtian Doctrine at leaſt, before they go to preach to others, they would not bewray ſuch groſs Ignorance when they preach, as too many do; and ſurely, if the Church were throughly reformed, and reſtored to that

degree of Purity and good Order, as God hath promiſed, and will certainly fulfill, ſuch Diſorder would not appear.

And 3*dly*, There are particular Promiſes in Scripture concerning Miniſters, Rulers and Paſtors, whom God will give to his Church and People in Goſpel Days, that ſhall be nobly and largely indued, both with holineſs of Life and purity of Doctrine, and who ſhall be accompanied with great ſucceſs in their Miniſtry, to turn many of many Nations unto God, and to the Faith of Chriſt, and to Righteouſneſs, and the true Worſhip of God, which is in Spirit and in Truth; as *Iſa.* 66. 18. *It ſhall come, that I will gather all Nations and Tongues, and they ſhall come and ſee my Glory; and I will ſet a Sign among them, and I will ſend thoſe that eſcape of them into the Nations,* to Tarſhiſh, Pull *and* Lud, *that draw the Bow;* to Tubal *and* Javan, *to the Iſles afar off, that have not heard my Fame, neither have ſeen my Glory, and they ſhall declare my Glory among the* Gentiles; *and they ſhall bring all your Brethren for an Offering unto the Lord out of all Nations, upon Horſes, and in Chariots, and in Litters, and upon Mules, and upon ſwift Beaſts* (This is figuratively to be underſtood) *to my holy Mountain* Jeruſalem, *ſaith the Lord; and I will alſo take of them for Prieſts, and for* Levites, *ſaith the Lord;* to wit, not ſuch Prieſts & Levites as were according to the Law, but ſuch as ſhall anſwer to the Goſpel; and we find that Goſpel Miniſters are called in Scripture *Levites*, and *Sons of Levi*, whom God hath promiſed, *That he will purifie and purge them as Gold and Silver, that they may offer unto the Lord an Offering in Righteouſneſs; then ſhall the Offering of* Judah *and* Jeruſalem *be pleaſant unto the Lord, as in the days of Old, and as in former Years.* And *Jer.* 3. 15. *And I will give you Paſtors, according to mine heart, which ſhall feed you with Knowledge and Underſtanding.* And it ought to be acknowledged to Gods Praiſe, with great Thankfulneſs, that theſe Promiſes are begun in part to be fulfilled, ſo that divers ſuch are raiſed up in divers places, whom God hath made and is ſtill making bleſſed Inſtruments in his hand, to gather People unto God and Chriſt; but yet, there are too many who run, and are not duely fitted for ſo great a Work, and pretend to have the inward and immediate Call of the Spirit of God, and to preach and pray by the Spirits motion, and yet are but little acquainted with it, and ſome nothing at all, but have a meer Notion of ſuch a thing, as the ignorance of their Underſtanding, and rawneſs and unleavedneſs, yea, unholineſs of their Lives, do too apparently demonſtrate. It is one thing to ſay and diſpute, That all

Preaching

Preaching, and Praying, and Praising God, and ſerving and worſhipping him is to be in Spirit and in Truth, but far another thing indeed to preach in the Spirit, to pray and ſing and give Thanks in the Spirit, and to do theſe things purely, & without all mixture: And alas! how oft do too many pretend to offer the right Fire on Gods Altar, and profeſs in words a great holy Zeal, but upon due ſearch it is found to be but ſtrange Fire, and Sparks of mans kindling, too oft the heat and wrath of mans Spirit doth paſs for a divine fervour; all which ſhoweth, that the Church is not as yet arrived to that perfect Reſtoration in Purity and good Order as is to be expected. But it is well that there is a bleſſed Number, yea, of Thouſands that are travailing towards it; and there are ſome true Watch-men that God hath ſet up, and yet will ſet upon the Walls, that make mention of the Lord, and keep not Silence, and give him no reſt *till he eſtabliſh, and till he make* Jeruſalem *a Praiſe of the whole Earth*, according to *Iſa.* 62. 7. Nor ought the faithful Servants of the Lord be diſcouraged to labour in the Work of the Lord, in the diligent improvement of their Talent, that things are not in the general arrived to that purity among both Preachers and Profeſſors, as is to be deſired, & will be fulfilled. The divers Societies and Gatherings of theſe called *Chriſtians* at this day, are like divers Fields of Corn, of which ſome have a great many more Weeds than others, but all have ſome; and theſe called Labourers in theſe Fields are more or leſs skilfull to plant, to water, and to weed, and ſome alſo more ſlack, and others more diligent; What then is to be done in ſuch a caſe? ſhould not theſe who belong to the beſt & cleaneſt Field remain where they are, and not go back to any other leſs pure; nor yet divide and ſeperate from their Brethren, but rather endeavour, partly by every ones more and more purifying himſelf, and perſwading others, with a Spirit of Love and Meekneſs, to labour and preſs after more Purity, till all the old Leaven be purged out, and all the Weeds be taken away, and nothing left remaining but clean Grain? And none ought to make a Seperation from his *Chriſtian Brethren*, whom he ſeeth to be the pureſt Society on Earth known to him, though perhaps he ſeeth that they are not altogether pure in all reſpects, untill he find that they are willfull, and ſettling down where they are, and refuſing to travel onwards to greater degrees of Purity; nor even then is he to be haſty, but to wait to know the Lord to direct & guide him in what he doth. But certain it is, that the Lord is calling for greater Purity,

and that from these of the highest Profession in *Christendom*; and he is begun to lift all Professions, in order to seperate the Wheat from the Chaff; for here is Wheat in all the Professions in *Christendom* (to wit, a Seed that sincerely breathes after the Lord, yea, even these that are in the darkest Forms and Professions, and not only in *Christendom*, and among these called *Christians*, but also among *Jews*, *Turks* and *Pagans*, of all sorts; for Christ hath dyed for all men, and a Seed is to be gathered unto him out of all Nations, that may answer to the travail of his Soul, who hath dyed for them.

And among other instances, to prove that the *Christian Religion* and *Church* is not yet fully restored in the Earth, to that degree of Purity and Perfection that God hath promised, and will certainly perform, there is this one, *viz. That when the Christian Doctrine, Religion and Church is fully and perfectly restored, she will really be the Joy of all Nations, and the Nations will Flock unto her.* And no sooner is the Church come out of the Wilderness, but the Angel flyeth through the midst of Heaven, having the Everlasting Gospel to preach to all that dwell upon the Earth, which God will bless with wonderful success; for after that *John* saw the Angel fly in the midst of Heaven, *having the Everlasting Gospel to preach unto them that dwell on the Earth, and to every Nation, and Kindred, and Tongue, and People, saying with a loud Voice, Fear God and give Glory to him, for the hour of her Judgment is come, and Worship him that made Heaven and Earth, and the Sea, and the Fountains of Waters,* immediately there followed another Angel, saying, *Babylon is fallen, is fallen, that great City, &c.* Rev. 14. 7, 8. for indeed before *Babylon* fall, *Zion* must be raised up in measure; and as *Dagon*, the Idol of the *Philistians* fell before the Presence of the Lord in the Ark, so will *Babylon* fall before the Presence of the Lord in his Church, which cometh out of the Wilderness, *Fair as the Moon, Clear as the Sun, and Terrible as an Army with Banners.* It was wont to be objected against these called *Reformed Churches* & *Ministers*, that have pretended to be the Reformed Church, *That the ill Success and Barrenness of their Ministry did prove they were not the true Church purely reformed, nor their Ministry that pure Ministry that God promised he would raise up in the Eacth, after the Apostacy*; for indeed altho' many are not converted, who have the opportunity of hearing the best Ministers, as many heard both Christ & the Apostles, and were not converted, yet many were converted; & it were strange to think, that God sendeth any to preach the Gospel, which is the

Power

Power of God unto Salvation, but he bleſſeth them with ſome conſiderable Succeſs; for *Jeremiah* giveth it as a Mark of falſe Prophets, that they turned not the People from the evil of their ways, which they ſhould have done, if they had hearkened to Gods Voice, and ſtood in his Counſel. But many Peachers are more ready to blame the People, and lay the default upon their Hearers, that they are not converted, than upon themſelves; but ſurely it doth greatly concern all who pretend to be Preachers and Miniſters of Chriſt, whether the blame doth not in great part lie upon themſelves, yea or nay; as whether their Miniſtry be not barren, and the words they ſpeak dead and dry? alſo, whether their Walking and Converſation, not being ſuch as becometh the Miniſters of Chriſt, be not a great Offence and ſtumbling Block to many? for it cannot be denyed, but even at this day there is a great deal of Preaching & Praying uſed in Aſſemblies, by divers, & yet very few converted, though divers convinced, & few grow much either in the Knowledge or Virtue of the Truth, under the frequent Miniſtry of divers, who pretend highly to the Spirits Teachings; and though the Miniſtry of many hath had great and bleſſed Succeſs in our day, to turn many to Righteouſneſs, which is a proof their Miniſtry is of God, yet the beſt Miniſtry that now is in being, ſo far as we know, hath reached little further than to two or three Nations, and but to a few in them, in compariſon of others, who remain in darkneſs; but as the Purity, and more pure and perfect Reſtoration of the Church doth advance, the Word and Doctrine of the Goſpel will advance, and have its free Courſe, until it be preached to all the Nations of the Earth, which will be fullfilled before the end of the World, as Chriſt hath plainly fore-told.

And as God hath promiſed to his Church & People great Knowledge (and that he will teach them himſelf, from the leaſt of them to the greateſt, as well as give them able Miniſters) & Holineſs (ſee *Iſa.* 62.12.) ſo he hath promiſed to give them great Peace, both among themſelves, and alſo as to others, as *Iſa.*60.17,18. *I will alſo make thy Officers Peace, and thine Exactors Righteouſneſs; Violence ſhall no more be heard in thy Land, Waſting nor Deſtruction within thy Borders, but thou ſhalt call thy Walls Salvation, and thy Gates Praiſe.* And *Iſa.* 11.6. *The Wolf alſo ſhall dwell with the Lamb, &c.* And v. 9. *They ſhall not hurt nor deſtroy in all my holy Mountain.* And therefore when the Church of God, I mean, the Saints living in mortal Bodies, ſhall come to its greateſt Perfection and Glory,

Glory, Perſecution ſhall wholly ceaſe and come to an end. But after that the Church is come to a far greater Perfection and Growth than ſhe is yet arrived unto, and that many of many Nations are converted unto her, and many *Jews* (or *Iſrael* after the Fleſh) are become *Iſraelites* indeed, that is to ſay, true Believers in Chriſt Jeſus, a great Perſecution is to ariſe, even the greateſt that hath been, but that it ſhall be ſhort, as doth clearly appear to me from many places of the holy Scripture; but before this great Perſecution, the Church ſhall have a breathing time of great Peace, and ſhall greatly flouriſh and ſpread, and bring forth fruit in many or moſt Nations of the Earth for ſome conſiderable time, as I reckon, of about ſeventy Years, which anſwereth to the half hours Silence, at the opening of the ſeventh Seal, and therefore it is called *hal*, *an hour*, becauſe it ſhall be followed with a great Perſecution, at the riſing up of the ſeventh Head of the Beaſt, and little Horn, that is yet to come; and as formerly *Anti-chriſt* hath wrought in a Myſtery of Iniquity, for many hundreds of Years paſt, pretending for Chriſt, and yet againſt him, ſo in this laſt and great Perſecution, *Anti-chriſt*, or a *falſe Chriſt* ſhall openly appear, denying openly the true Chriſt of God, who is already come, and call himſelf the *Chriſt* that was promiſed to come, and ſhall deceive many, & perſecute many unto death, and all that will not own him to be the Chriſt, he will endeavour to kill, both true Chriſtians and falſe; and this is the time that the two Witneſſes ſhall be killed under this outward Anti-chriſt, after they have finiſhed their Teſtimony, and who ſhall riſe again after three days and an half: And the time of this Perſecution is particularly expreſſed to be One Thouſand two Hundred and Sixty Days, the which muſt needs be natural and ordinary Days, containing three Years & an half litterally underſtood, and not 1260 Years, becauſe this great & laſt Perſecution under this outward Anti-chriſt, is within the time of the ſixth Trumpet, as is clear by comparing *Rev.* 9. 13. and cap. 11. 15. for betwixt the beginning of the ſixth Trumpet, & the beginning of the ſeventh Trumpet, which introduceth the *Milleniel Happineſs* & Reign of the Saints, the Viſion of the looſing of the four Angels, which were bound at the River *Euphrates*, and the great Army of Horſe-men, the Number of which is *Two Hundred Thouſand Thouſand*, that ſhould ſlay the third part of Men (which is in great part yet to be fulfilled) the Viſion of the little Book, the ſeven Thunders, the meaſuring the Temple, and the treading under foot the holy City (*i. e.* the Church of God) forty two Months,

Months, the Prophecying of the Witneſſes, their killing and riſing, do all fall in. And as the time of the Churches great Peace and flouriſhing eſtate, before this laſt great Perſecution under Anti-chriſt, doth anſwer unto and ſynochrize with the caſting out of the Dragon, and the Saints Victory over him, and the great joy in Heaven on that account, ſo the Time of the laſt Perſecution under Anti-chriſt, doth anſwer unto the new Perſecution, that the Dragon (*i. e.* the Devil in that outward Anti-chriſt) ſhall raiſe againſt the Woman (*i. e.* the Church) who again is to flee into the Wilderneſs, after her former return out of it, & hath the two Wings of an Eagle given her to fly with; & he who will read, and well conſider what is written, *Rev.* 12. as God ſhall be pleaſed to illuminate his Underſtanding, ſhall eaſily underſtand, that the Woman goeth again into the Wilderneſs, after her firſt Return out of it; and whereas her firſt abode in the Wilderneſs, under the inward & ſpiritual Antichriſt, was to be 1260 Days, ſignifying prophetically 1260 Years (which time is near to be expired (the truth of which Experience doth ſufficiently prove to any but a little skilled in Church Hiſtory, that the inward & ſpiritual Anti-chriſt in the falſe Church, eſpecially in the *Papacy*, hath prevail'd above 1200 *years* already paſt) her laſt abode is to be 1260 Days litterally & vulgarly underſtood; nor is it unuſual in Scripture that both Days and Years be ſometimes taken litterally and vulgarly underſtood, and ſometimes figuratively and myſtically. And concerning this great and laſt Perſecution, *Daniel* doth prophecy, *Dan.* 7. v. 7. to the end, and cap. 11. v. 27. to the end; And cap. 12. 1. it is ſaid, *At that time ſhall ſtand up* Michael, *the great Prince, which ſtandeth for the Children of thy People, and there ſhall be a Time of Trouble, ſuch as there never was ſince there was a Nation* [Note well theſe words, for they plainly hold forth this laſt and moſt great Perſecution, ſuch as never was before it, and none will be after it, for immediately after followeth the raiſing up of the Saints, as appeareth from *verſ.* 2. And that it is ſaid, *Many of them that ſleep in the Duſt of the Earth, ſhall awake*, is ſo ſaid, becauſe ſome did riſe from the dead immediately after Chriſts Reſurrection. Alſo, it is probable, that ſome of the Saints ſhall be raiſed up as a firſt Fruits, before the reſt that are to be raiſed, to wit, theſe 144000. mentioned *Rev.* 7. & cap. 14. who are expreſly called, *The firſt Fruits unto God and the Lamb*, and whoſe Deſcription is ſuch, that they ſeem not to be Men living in a mortal ſtate; for they are diſtinguiſhed from the four living Creatures and twenty four Elders,

repreſenting

representing the Militant Church on Earth, *That they did sing a New Song before them, which none of them could learn, but only these* 144000. And it is said, *That they were not defiled with Women*, as intimating, that they are not now born of Women, after the ordinary manner of Generation, but raised from the dead in Immortal Bodies; for all born of Women (Christ only excepted) have received some Defilement by their Birth. And let any diligently compare *Dan* 7. 24, 25. with *Rev.* 12. 14. and cap. 17. 10, 11, 12, 13, *&c.* and he shall see that both *Daniel* and *John* relate to the same thing and to the same time. And the *Ten Horns* or *Kings hating the Whore and burning her Flesh with Fire*, is yet for most part to be fullfilled, which Whore is the *false Church*, especially the *Papacy*, that the ten Kings in *Europe*, together with the *Turk*, will greatly afflict, & because of their Idolatry and Superstition, and other great Sins, God will bring this great Judgment upon them, and under these great Judgments, many will still remain Impenitent, for which see *Rev.* 9. 19, 20. compared with *Rev.* 17. 16, *&c.*

And concerning this *outward & visible Anti-christ*, that is yet to come, who shall call himself the *Christ* and *Messiah*, and shall deceive many *false Christians*, as well as others, & many of the *Jewish Nation* especially, Christ hath plainly fore-told, *John* 5. 43. saying, *I am come in my Fathers Name, and ye receive me not, if another shall come in his own Name, him ye will receive.* And *Mat.* 24. 24. he did fore-tell of false Christs that should come, & false Prophets, *&c.* and particularly *v.* 6. *Wherefore if they shall say unto you, Behold, he is in the Desert, go not forth, &c.* And that this Time of great Persecution shall be but short, because of the Elect, Christ hath also fore-told, *Mat.* 24. 22. *For the Elects sake those days shall be shortned*; which agreeth with *Rev.* 17. 10. *And when he cometh* (*viz.* the seventh King) *he must continue a short space.* And of these seven Kings, five were fallen and past in *John*'s Time, as the Angel told *John*, & one was then remaining, to wit, the *Roman Monarchy*, the which doth yet continue in the Toes and lower parts of it; but the seventh King is altogether yet to come, & is not to arise untill the Time of the half Hours Silence, or Peace of the Church be expired, the which seventh Head shall begin this great Persecution, that shall be the greatest and last, and shall be followed with the greatest Glory that ever was known on Earth, when Christ, together with his Saints shall appear to Men in the Clouds of Heaven; and though some petty false Christs have formerly arisen, and deceived some *Jews*, yet they were

nothing

nothing considerable to this last false Christ, that shall arise and work false Miracles, and lying Wonders.

And as concerning the five Kings that were fallen and gone before *John*'s Time, it is strange that so few, if any, have plainly found or told who they were, seeing the Scriptures plainly hold them forth; for 1*st*. there was the *Egyptian Monarchy*, 2*dly*. The *Assyrian*, 3*dly*. The *Coaldean* or *Babylonian*, 4*thly*. that of the *Medes* & *Persians*, 5*thly*. The *Grecian*, all which did greatly persecute the Church; and the *sixth* that was come in *John*'s Time was the *Roman*, that hath also persecuted the Church most terribly; and last of all cometh the *seventh*, who shall call himself the *Christ*, and shall either really be or pretend to be a *Jew*, otherwise how could he deceive so many of the *Jewish Nation*, who do expect that the Messiah shall be a *Jew*. And that such an outward and visible Anti-christ is to come, these called Fathers, both *Greek* & *Latine*, did generally declare, & particularly *Theodoretus* at large, in his Commentary on *Daniel*, *cap.* 11. which they might learn partly from the Scriptures, especially *Daniel* and *John*'s Revelation, and *Paul*'s second Epistle to the *Thessalonians*, cap. 2. And these seven persecuting Kings or Monarchyes are by an Allegory described, *Gen.* 36. v. 31. to 40. of which the *Zoar* and Mystical Writings of the *Jews* take special notice, and as they are called eight in *Genesis*, so in the *Revelations*; for its like the two last will be contemporary, or so near that they are reckoned but as one, as the two Kings of the *Medes* & *Persians* are reckoned one, and the *Roman* East and West Monarchies, that are as the two Legs of the great Image, are reckoned but one. And these seven Kings are called the *Kings of Edom*, by way of Allegory, and possibly after some secret manner have had their rise from *Edom*, which is *Esau*, as the true Church of believing *Jews* & *Gentiles* is called *Israel*; and the Persecutors of the Church in the time of the *Babylonish* Captivity, are called in Scripture *The Children of Edom*, Psal. 137. 7. *Remember, O Lord! the Children of* Edom *in the day of* Jerusalem. And that it is said, *Gen.* 36. 31. *And these are the Kings that reigned in the Land of* Edom, *before there reigned any King over the Children of* Israel, it hath this Allegorical sence, That after the fall and expiration of the seven Persecuting Monarchies or Kingdoms, six of which are near expired, God will set up the Kingdom of his dear Son, the Lord Jesus Christ, so as to have a most excellent Majesty, Splendor and Greatness, not only by his inward and spiritual Presence and Appearance in his Saints & Church on Earth

living in mortal Bodies, but which shall be outwardly conspicuous to men universally in the visible Effects of it; for even all that part of Mankind that shall not be converted to be Saints, shall be under the Government of Christ and his Saints, so far, that though they shall not have true Love to Christ and his Saints in their unconverted state, yet a fear and awe shall take hold of them, that they shall be subject to the Saints, even to these that shall live in mortal Bodies, and shall serve and obey them as Servants or Slaves obey their Masters, to which that place of Scripture doth seem to relate, *Isa.* 61. 5. *And strangers shall stand and feed your Flocks, and the Sons of the Alien shall be your Plowmen and Vine-Dressers*; vers. 6. *But ye shall be named the Priests of the Lord, Men shall call you the Ministers of our God*; *ye shall eat the Riches of the Gentiles, and in their Glory shall you boast your selves*; and compare with this *Isa.* 23. 15. *And it shall come to pass in that day, that* Tyre *shall be forgotten 70 Years, according to the days of one King, viz.* even as the Church of God suffered Spoil, Devastation and Captivity 70 Years under the King of *Babylon*, so shall the false Church (allegorically signified by *Tyrus* or *Tsur*, whose Numerical Letters in *Hebrew* contain 666 as on the Margen) the Number of the Beast (as *Lateinus* doth in *Greek*) suffer 70 Years Captivity, Devastation and Spoil, not by true *Christians*, but others; and in that Time of 70 Years, the true *Christians* shall have great Peace, and the true Church greatly flourish and spread into many Nations, and Truth shall greatly prevail, and many shall rejoyce of all sorts to hear the sound of it, and most especially *Heathens* and *Gentiles*, who have been defiled with the Idolatry, Superstition and Hypocrisie of false Christians. And during this time of 70 Years, the *seven Vials* are like to be poured forth (allowing to each Vial about the Time of ten Years) upon the false Church & Apostate Christians, which is like to begin about the Year from Christs Resurrection (according to the best Chronological Account I can make) 1666. and is from the time of his Birth about the Year 1700. to wit, the beginning of the said 70 Years, when the seven Vials or last Plagues are like to begin to be poured out upon *Babylon* or *Tyrus*, *i. e.* the false Church, and especially the *Papacy*, wherein God hath a People that he will call out of her, and who will answer the Call of God; the which Chronological true Account differs from the vulgar Account in some Years, which the Reader is to observe, for the Time hasteneth wherein these things will begin to be fullfilled,

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as seemeth exceeding probable; but as to the precise Number of Years, nothing is positively to be concluded by me in this case, Time will discover the matter.

By all that hath been said, it doth plainly appear, that the full and perfect Restoration of the Church to all that Glory and Blessedness, and plenty of divine and spiritual Induements that God hath promised, and is left upon Record in holy Scriptue, is left to the time of the Thousand Years, which according to great Probability is to begin about the length of the Age of a Man after the Year 1700 is expired; but I undertake not to affirm this from the Spirit of Prophecy; for some have too rashly undertaken to prophecy things, that have not come to pass in the time they prefixed, and so have proved themselves false Prophets, the which rashness I resolve not to be guilty of, therefore what I say in the case, is only in way of Probability, grounded upon some seemingly strong Rational Perswasions, inferred from the best Chronological Account I could make, and if Time discover the truth of it, there may be found in it some-what more than a probable Conjecture, but I affirm it not positively, for I had rather dye than give occasion to any to brand me with the Name of a false Prophet. And within this time of the *Thousand Years*, which I positively believe and affirm, as a most certain thing that is to come to pass, the Church of God upon Earth, (which is the Saints that shall be living in mortal Bodies, born of Women, and begot as we are by humane Generation) shall not only be restored to all that Glory and Blessedness that ever she had in the purest time in the Apostles dayes, after Christs Ascention and giving the holy Ghost, but she shall be enlarged, and enriched with many excellent Inducements, and Gifts, and Blessings of God, both inwardly and outwardly, far beyond what the generality of true Christians witnessed in the Apostles days; and yet even then I do not allow that any should say, there shall be any of the Saints, living in mortal Bodies within the Thousand Years, that shall exceed the Apostles of the Lord, or equal them in all spiritual Gifts, it is enough that they be near, though inferiour unto them. And that which shall greatly encrease the Dignity and Felicity of the Church of the Saints living in mortal Bodies within the Thousand Years, is, that they shall converse frequently with the Lord Jesus Christ and the raised Saints, who have put off the mortal Cloathing, and put on the immortal, and have familiar Conversation with them, as the Apostles had with Christ after his Resurrection, and

may learn and be taught of them many great Myſteries belonging to the Kingdom of God, ſecretly couched and wrapt up in Enigmaes and Symboles of the holy Scriptures, that formerly they did not underſtand, even as it is written, *That Chriſt after his Reſurrection converſed with the Diſciples, and expounded unto them out of* Moſes, *and the* Pſalms, *and the Prophets, the things concerning himſelf, and opened their Underſtandings to underſtand the Scriptures*; for there is no Inconſiſtency in it, but a very good agreement to be inwardly taught by the Spirit of Chriſt, and to be outwardly taught by Chriſt by word of Mouth; for no doubt, the Diſciples of Chriſt were both inwardly and outwardly taught by Chriſt many things, both before and after his Reſurrection. But the Glory of the Church of God, *i. e.* of the Saints living in mortal Bodies upon Earth, who ſhall be born of Women, and begot of Men in the way of lawful Marriage, and who ſhall eat and drink the Fruits of the Earth, with all becoming Moderation, & holy Reverence, and Thanks-giving, is ſuch, that no words or declaration is ſufficient to expreſs it, only ſome hints are given of it, ſo far as the Scriptures hold forth, according to the ſmall meaſure of that divine Illumination I have received. And tho' the chief Government over all the Earth and Mankind, that ſhall live therein within the Thouſand Years, ſhall belong to Chriſt and the raiſed Saints (who ſhall frequently outwardly appear to Men, both good and bad, or diſappear, as they ſhall ſee meet, and as Chriſt uſed to do after his Reſurrection; for he appeared or diſappeared, as he pleaſed) yet in a ſecondary & ſubordinate way and manner, the Saints living in mortal Bodies ſhall alſo reign with Chriſt and the raiſed Saints, over all Nations of the Earth, and they ſhall have the full diſpoſe and command of all the Riches and Treaſures of the Earth, which they ſhall uſe with all holy and godly Moderation and Diſcretion, to the Glory of God and the mutual Comfort of one another; for then ſhall that be fulfilled which is written in *Iſa.* 23. 18. concerning the Riches of *Tyre*, after the return of her Captivity, *and her Merchandize and her Hire ſhall be Holineſs to the Lord; it ſhall not be treaſured nor laid up, for her Merchandize ſhall be for them that dwell before the Lord, to eat ſufficiently, & for durable Cloathing*; but the raiſed Saints, that have put off the mortal Cloathing ſhall neither need nor uſe any of theſe things, *neither ſhall they Marry and give in Marriage, but be as the Angels of God*, as Chriſt hath taught, when he proved the Reſurrection of the Dead againſt the Sadducees, and I wiſh ſuch as hold the groſs

groſs Error of *Sadduciſm* at this day, would well conſider Chriſts Doctrine in this particular.

And though the Church of Chriſt, before the Thouſand Years begin, will not arrive to her moſt perfect State of Glory and Happineſs, yet there is cauſe to believe, that within that preparatory Time of 70 Years, above-mentioned, (anſwering to the time of *Daniels* Numbers, the one of 1290, exceeding that of *John's* Number in the *Revelations* by 30. and the other of 1335. containing 40 years more, making in all 70. and then laſt of all the Perſecution under the outward Anti-chriſt, of about 3 years and a half, which bringeth to that bleſſed Time 1335. as it is ſaid, *Dan.* 12, 12. *Bleſſed is he that waiteth and cometh to the Thouſand three hundred and five and thirty days*; for then the ſeventh Trumpet ſounderh, and the Thouſand Years begin) the Glory of the true Church ſhall be exceeding great, and nothing ſhort, as to the general, of what it was in the Apoſtles days, in reſpect of Virtue, Holineſs, Peace, Love, Knowledge, and all ſpiritual Inducements, yea, and Gifts of Tongues, & Miracles; for ſince Nations of ſtrange Languages ſhall be converted, there is ground to believe, that the Gift of Tongues ſhall be given to the Church, as well as other miraculous and extraordinary Gifts. Nor ſhould this ſeem ſtrange unto any, that I affirm the Gift of Miracles will be given unto ſuch, whom God ſhall think worthy, when the Church cometh more perfectly to be reſtored; for if Anti-chriſt ſhall be permitted to work falſe Miracles and lying Wonders, to deceive many, as the Scripture declareth, it is not to be queſtioned but God will raiſe up his faithful Servants and Witneſſes to work true Miracles and true Signs and Wonders, to convince Unbelievers. And the Scripture doth expreſly declare, that the two Witneſſes that ſhall prophecy in Sackcloth, in the time of that great outward Anti-chriſt that is to come, ſhall work Miracles, *Rev.* 11. 5, 6. *for if any man will hurt them, Fire proceedeth out of their Mouthes and devoureth their Enemies; theſe have Power to ſhut Heaven, that it rain not in the days of their Prophecy* (as formerly *Elias* had ſuch Power) *and have Power over Waters to turn them to Blood* (as *Moſes* did formerly) *and to ſmite the Earth with all Plagues, as often as they will.* And though ſome ſtreign this wholly to a Myſtical and Allegorical ſence, and alledge, *That this is already fulfilled under the inward & ſpiritual Anti-chriſt in the Papacy*, yet it is certainly to have a litteral fulfilling; for the Prophecying of the Witneſſes belongeth only to a time betwixt the ſixth and ſeventh Trumpet, and

goeth

goeth immediately before the ſeventh Trumpet, and therefore is not a thing yet fulfilled; & the days of their Prophecy muſt needs be 1260. common Days, and not Years, as ſome imagine; for 1260 years contain very near the ſpace of Time belonging to five Trumpets, allowing to each Trumpet 260 years, which the Hiſtorical Events, according to Church Hiſtory, compared with the Effects of the Trumpets, ſo far as they are paſt, do make very probable; and according to this Account, the ſixth Trumpet began to ſound about the year from Chriſts Birth 1514. about which time *Luther* was raiſed up to witneſs againſt the Idolatry, Superſtition & Hypocriſie in the *Papacy*; and ſince which time the *Turks* have greatly prevailed againſt the *Apoſtate Chriſtians*, and have been made a great Scourge againſt them. and unleſs they repent, are like to be made yet a far greater; for by that great Army mentioned, *Rev.* 9. 16. that was to be raiſed, as the Effects of the ſixt Trumpet, without all queſtion is to be underſtood the *Turks*, which had been preparing *for an Hour, and a Day, and a Moneth, and a Year*, (i. e. 390 Years, and ſome odds backwards, *viz.* about the Year 1123. when the *Turks* began to be ſo ſtrong, that they formed themſelves into an Empire, and had an Emperor over them. And who can doubt that there will be great plenty of Miracles daily ſeen in the Church, when ſhe cometh to her Perfection in the Thouſand Years, when the dead Bodies of the Saints ſhall be raiſed from the Dead, and appear to the Living, after they have ſo long remained dead. And the Saints living in mortal Bodies, when they are fitted for it, ſhall be changed from a ſtate of Mortality to a ſtate of Immortality, ſo as to aſcend to Heaven in the ſight of mortal Men, than which there are ſcarce any greater Miracles, of which, *Elias* being carried up, was a Type and Symbol.

And to the Glory of the Church, as it ſhall conſiſt of Saints living in Mortal Bodies, until they be changed, it ſhall be no ſmall addition, that there ſhall be a very great Knowledge of things both divine and Natural, that ſhall be generally given to the faithful, and Myſteries both of Divine and Natural Things ſhall be wonderfully revealed, and the Books both of the Scripture and of the Creation will be opened, and a Perfection there will be of all Arts and Sciences, which at preſent are in great part very defective; and it is worthy of Obſervation, that the Knowledge of Divine and Natural Things doth increaſe together gradually, as theſe latter Ages do ſufficiently diſcover, and the Time to come will yet more fully demonſtrate; for God Almighty is the God

both

both of Grace and Nature, and the Knowledge of all Nature and Natural Things, that is true and real, is of God, as well as the Knowledge of all Spiritual and Divine Things, ſo that it may be warrantably concluded, That Children in that time will be more wiſe and underſtanding in Things both Divine and Natural, than the wiſeſt of Men are at preſent; and there will come after us, that ſhall far exceed us in Knowledge, and other great and excellent Indueements and Gifts; Therefore let none eſteem of their preſent Attainments above what is convenient, nor imagine that they are come to the higheſt pitch of Wiſdom or Virtue; nor let any ſet themſelves in oppoſition to further Diſcoveries of Divine Knowledge in things both Divine and Natural, leſt they be found Fighters againſt God, and imagine a vain thing; for as no Man can ſtop the flowing of the Sea or the riſing of the Sun, ſo can none ſtop the increaſe of the Light of the Day of God, that is yet to increaſe, and that with an exceeding Increaſe, beyond what can be conceived, But let us be humble, and ſober Minded, and keep faithful to God in the meaſure of Divine Light already received, ſtill Praying and waiting for a further increaſe, and ſtanding open and ready to receive the Increaſe of it, as it ſhall come both Immediately and Inſtrumently, for it will come both ways; and whoever rejecteth the Light that God ſhall ſhine to any, through any Inſtrument of his fitting & ſending, they reject God himſelf in ſo doing. Therefore let all fear, and be ſober, and humble, and try every thing with the true Touch-ſtone, and Stone of Tryal, the true Light of Chriſt in every particular, for ſo Chriſt is called, *Iſa.* 28. 16. *Behold, I lay in* Zion, *for a Foundation, a Stone, a tryed Stone,* or *a Stone of Tryal, Lapidem probationis,* as the *Hebrew* doth bear, and as *Junius* and *Tremelius* doth tranſlate it; and *he who believeth, let him not make haſte*; Let none be haſty to imbrace or reject any things or things that Men may bring forth as Openings or Diſcoveries of divine Truth, beyond what is at preſent commonly made known; for Sathan is not wanting to transform himſelf as if he were an Angel of Light, and will be apt to intrude his Diabolical Suggeſtions and deviliſh Doctrines, as if they were divine Revelations; and on the other hand, to call that which is really of God, a Diabolical Illuſion: And therefore it doth highly concern all to be watchfull in the Light and Spirit of Chriſt, and very cautious and wary, either what they receive or reject. And though the Light & Spirit of Chriſt is that which Principally doth guide and preſerve the Underſtandings

of

of the faithful from being deceived by Satans Transformings, yet the holy Scriptures are Instruments, Means and Organs in the hand of the Spirit of Christ, which he is pleased to make use of to preserve the Faithful from being ensnared, and therefore they are diligently to be read and searched into, and meditated upon, by the help of the Spirit of Christ, with earnest and fervent Prayer unto God, to give the true Understanding of them. And if any, on a pretence of the Spirits inward and immediate Teachings, will reject the help of the holy Scriptures in reading and meditating upon them, as aforesaid, or other helps that God giveth them, they provoke God to give them up to Sathans Delusions, to believe them, as sad Experience hath sufficiently proved; so that none have been more wofully deceived, than some who have made great Pretences to the Spirit's immediate Teachings, which yet saith nothing against the truth of the *Spirits immediate Teachings*, which are a blessed enjoyment to every one that hath them; but too many abuse the Doctrine of the Spirits immediate Teachings, to vent and expose their vain dark Imaginations, and Satans Delusions, from which God preserve all that in any measure of sincerity love the Lord Jesus Christ.

And to *Conclude* the whole matter concerning the Restoration of the Church, and her arriving at that perfect State, which the Promises of God hold forth she is to arrive unto before the end of the World, it is to be considered, That the due and right Administration of Gospel Discipline, used in the Power and Authority of God, as God shall be pleased to reveal it in fitted and prepared Instruments, will greatly conduce thereunto, as it was in the best & purest state that the Church had, in the Apostles days, where Discipline was administred and good Order observed, in the real Power and Authority of God, which put a great Impression of a holy Fear and Reverence upon all Believers in that Day; for the Power & Authority of God, with which the Apostles and Ministers of Christ, and Elders, were cloathed, was so manifest, that it was discerned, seen and felt inwardly by all that had any measure of a spiritual discerning; and where any were blinded by Sathan, and were stubborn, willfull and Rebellious, the Judgments of God were manifested against them, in visible Effects, as in the case of *Ananias* and *Saphriah*, who were struck with Bodily Death for their Sin of Dissimulation; and so it was in the Church of *Israel*, when *Corah*, *Dathan* and

and *Abiram* rebelled againſt *Moſes* the Servant of God, that they dyed not the common Death of men, but the Earth ſwallowed them up alive; and when *Miriam* ſpoke againſt *Moſes*, ſhe was ſtruck with a Leproſie, which was not heal'd until *Moſes* pray'd for her unto the Lord, *Num.* 12. And the Sentence of Excommunication that was then in the Church, & which not only the Apoſtles, but others had Power to paſs againſt ſuch as deſerved it, was a thing that was done by a divine Power and Authority, that had ſome manifeſt Effects upon the Perſons, againſt whom it was inflicted, that made it ſo very dreadful; and therefore it is ſaid, (after that which came to paſs in the matter of *Annanias* and *Sapphira*) *Great fear came upon all the Church, and upon as many as heard theſe things*, *Acts* 5. 11. And *verſ.* 13. it is ſaid, *And of the reſt durſt no man joyn himſelf to them, but the People magnified them.* And therefore it may warrantably be expected, that when due Goſpel Diſcipline ſhall be duely exerciſed in the Power and Authority of God, in the Church, the Judgments of God will be manifeſt both inwardly and outwardly, in ſuch manner as will make the Hypocrites afraid to preſent themſelves as Members of the Church of Chriſt; and this will be as a Fan in the hand of the Lord Jeſus Chriſt, to ſweep his floor, and to ſeperate the Wheat from the Chaff: And truely the time draweth near that the hour of Gods Judgments will come yet more manifeſtly, and then great will be the Wo that ſhall be due to ſuch as make a great and large Profeſſion of the Truth, and yet are not in it; for of a certain, a *fanning*, *ſearching*, *ſifting and winnowing Time is very near at hand*, and the Spirit of Chriſt is grieved with the liberty and looſeneſs that too many take, who even profeſs the Teachings and Leadings of the Spirit, & Judgment is like to begin at ſuch; and moſt aſſuredly God is calling for a further degree of Purity and Reformation, than any have yet attained unto, and will in due time effect it, and that not only by his own immediate Power, but by raiſing up Inſtruments to work with him; for great things God hath done, and yet will do, by Inſtruments of his fitting and preparing, in the Earth. Therefore it is high time for us to be waiting for the Coming of the Lord to be revealed in greater Power and Authority, to cleanſe his Houſe and Garden, that none may refuſe to joyn with him, when he calleth, or oppoſe or ſlight any Inſtruments of his raiſing for ſuch a work, however mean and deſpiſable they may ſeem to be in the Eyes of Men. And ſurely it is matter of grief to find ſome ſitting down at eaſe where they are, and thinking all is well enough already; and

when they are told, yea, when they see it, and do acknowledge it, that there is a great mixture, and many Weeds and Tares mingled with the Wheat, that choak and hurt it, do say, as I have heard some say, *Let the Wheat and Tares grow together till the Harvest, which is the end of the World*; not rightly understanding Christs words, nor duely applying them, for the Field where Christ commanded that both the Wheat and the Tares should be suffered to grow, is not the Church of Christ, which is as a Garden, but the World, as Christ doth expresly declare in his opening the Parable, *Mat.* 13. 38. *The Field is the World, the good Seed are the Children of the Kingdom, but the Tares are the Children of the Wicked One*; and such have done well who have made use of this place of Scripture against persecuting Men for Conscience sake, and against putting Hereticks to Death, for many are called Hereticks falsly; but suppose there be that are Hereticks, and do teach Heretical and false Doctrine, who are the Tares, yet they are to be let alone to live in the World, according to Christs Doctrine, but yet neither they nor their Doctrine is to be allowed in the Church, but they are to be disowned and denyed, and due Church Censure and Discipline is to be exercised against them, who go to preach or teach any Doctrine contrary to the Doctrine of our Lord Jesus Christ; therefore that Parable of them doth nothing against Church Censure and Discipline duely administred against false Teachers, if they be really found to be such, or any that walk disorderly, being professed Members of the Church; but every small Mistake or Error in Judgment is not just cause to exclude a Man from the Fellowship of the Church, but if it be in any thing Fundamental, or of great Consequence, to the manifest hurt of Peoples Souls, if they persist in their Error, they are to be disowned, according to *John* 2. 10. for both the Church of *Pergamus* and *Thyatira* are reproved for bearing them that taught false Doctrine; and the Church of *Ephesus* is commended, *That she could not bear them that are Evil*; and such are both false Teachers and bad Livers. And seeing the Church of Christ is compared to a Garden, in several places of Scripture, *Song.* 4. 12, 16. & 5. 1. *Isa.* 58. 11. 61. 11. great care is to be taken by all such to whom God hath committed the oversight thereof, and labour therein, to preserve it as free as possible of all Weeds and hurtful Herbs; for as Weeds and hurtful Herbs when suffered to prevail and abound in a natural Garden, do exceeding much hurt to the tender Herbs in it, and also spoil the Beauty of it, that the

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Owner of it hath not pleasure to walk therein, even so, evil Men, to wit, Hypocrites, and all false Christians do great hurt to be suffered to mix and mingle with the true Church, in any matters that concern them as a Church; therefore Believers and Unbelievers should not be yoked together in any matter of Church Concerns, but a Seperation ought to be betwixt them, as betwixt Light and Darkness, God and Belial, Christ and Anti-christ, as it is written, 2 *Cor.* 6. v. 14 to 18. And whereas these words, *v.* 14. *Be ye not unequally yoked together with Unbelievers*, are commonly applyed to Marriage, so that a believer ought not to marry an Unbeliever, to which I readily assent, but that is not the principal design or thing intended in these words; for *Paul* is not there treating of the case of Marriage, but of Church Fellowship. Again, 1 *Cor.* 5. 6, 7 *Know ye not that a little Leaven leaveneth the whole Lump? Purge out therefore the old Leaven, that ye may be a new Lump*, &c. And v. 11 *If any Man that is called a Brother be a Fornicator, or Covetous*, &c. *with such an one, no, not to eat.*

The Mystical Week, *or a twofold Analogical*

Paraphrase on the six Days of the Creation.

THe manner of the Operation of Christs inward Illumination in the Hearts and Souls of Men, hath its various steps and degrees, answerable to the seven Days of the Creation; As, *first*, To convince, and demonstrate to the Soul and Mind of Man, *That God is*, and that he is a bountiful Rewarder of all that serve him, and a severe Punisher of such as serve him not; that he is a most good, gracious, merciful, just and holy, wise and powerful, Immortal and Eternal, the Judge of all the Earth, searching the hearts of all Men, and beholding all Mens Thoughts, Words & Actions. *2dly*, To reveal and discover unto Man the Righteous Law of God, as given him for a Law of Obedience, in relation to God, Himself, and his Neighbour, the substance whereof is summarly contained in the ten Commandments; the which Law, as it threatneth Death to the Disobedient, so it promiseth Life to the Obedient. *3dly*, Where this Law or Light is believed in and joyned with, by the heart of Man, it begetteth some

measure of Conformity in the Soul and Heart to the same, and hath some influence upon both Soul and Body, to do and perform some parts of Obedience that God requireth, so as to become a Servant in the House of God; but where this Law is Transgressed, it worketh Wrath, and convinceth the Soul of sin, and loadeth or burdeneth, and afflicteth the Soul both with the sence of Sin, and of the Anger and Judgment of God because of sin, and so maketh the Soul poor and needy, and wanting the Physitian of Value to heal and cure it. And thus far the Soul may be advanced in a meer legal state and condition of a Servant, and have a knowledge and faith of God, and love towards God, as a Servant hath to his Master, and be in great fear to disobey the righteous Law of God, and be under great Trouble and sence of the Judgment and Displeasure of God, because of sin; and when he doth well, he may find some Peace, Joy, Comfort and Acceptance with God; but because in this legal State his Obedience is not perfect, so nor is his Peace; for the Law (simply as such) whether outwardly or inwardly administred, maketh nothing Perfect; and this is the state of the best and most devout and religious *Gentiles*, who have not the Faith of Christ crucified and raised again, although they do by Nature the things contained in the Law (to wit, Nature partly washed by the living Word of God put into them) yet their Conscience beareth witness, That they have oft sinned, and their Thoughts the mean while accusing or else excusing one another; and therefore they can have no perfect Peace with God, nor Justification before him, nor sure knowledge of the Remission of Sin, while in this meer legal, servile and gentile state. 4*thly*, To open the Souls Eye to see Christ, its Physitian, even whole Christ, without dividing him, and how it needeth Christ to save and redeem it, both as he came outwardly in the Flesh to dye for it, and rise again for its Justification, and as he cometh inwardly to apply to it, and work in it, the blessed Effects and Fruits of his Death, Resurrection, Ascention, Mediation and Intercession in Heaven for us 5*ly*, To enable the Soul effectually to believe in Christ, and to apply Christ to it, whole and undivided, both in his outward and inward Coming, and to work in it, not only some beginnings of true Faith in Christ crucified, & raised again, but also of true Repentance, causing the Soul to look on him (by the Eye of Faith) whom it had pierced, and mourn bitterly because of the same; also, of Humility, Meekness, Temperance, Patience, Love, Hope, Joy, and holy Fear, with all other

Evangelical

Evangelical Virtues and Fruits of the holy Spirit, the which more excellent and peculiar Degree of divine Illumination, is an additional measure, superadded to the former, & in Gods ordinary way of working with men, doth only accompany the outward Preaching of the Gospel, or the Testimony of the holy Scriptures, although all the various measures and degrees of divine Illumination and Revelation, of all sorts, come from one Original and Author, to wit, God and Christ, and that one Spirit proceeding from both. *6thly*, To increase in the Soul and whole Man, and to carry on to perfection all those beginnings of all Evangelical Virtues, Graces and Fruits of the Spirit above-mentioned. And here is daily witnessed more & more a gradual putting off & crucifying the old Man, with his Deeds, by the Power of Christs Cross, Death and Sufferings, as the Mystery thereof is opened and revealed in the Light, to the Soul, and a putting on the new Man, even the Image of the dear Son of God, which is created in Knowledge, Righteousness and true Holiness, after the Image of him that created him, and the Plant of Gods planting, is not only felt to be grown up, from the least of all Seeds, into the greatest of Herbs, and to become a great Tree, but also to be the Man-Child, filling the heart with Joy, the which is a measure of the Life of Christ inwardly revealed, and raised in the Soul, making it Flesh of his Flesh, and Bone of his Bone, by the Soul's spiritually feeding upon Christ, eating his Flesh & drinking his Blood, spiritually, unto its perfect growth, and stature of a perfect Man in Christ. *7thly*, The perfecting the Soul in all these Evangelical Virtues, Graces and Fruits of the holy Spirit, and in all Holiness, and new and living Obedience unto God and Christ, and to cause it to witness God and Christ, its Sabbath and rest, whereinto it hath a begun entrance in this mortal Life, and whereof it shall have a full Enjoyment in the Life and World to come. And thus the fourth and fifth steps reach to the beginning of the *Christian Faith*, *Hope* and *Love*, and other Evangelical Virtues; the sixth to the progress of them, and the seventh to their Perfection, and so the Soul advanceth through its six days of spiritual Labour, until it attain to its perfect *Sabbath* and *Rest* in Christ, and God, which is Everlasting Life.

And by the due Consideration of these *seven* gradual steps of the Operation of God and Christ, by his divine Illumination in the hearts of Men, the Analogy and Harmony betwixt the seven days in the outward Creation, and the seven days in the inward Creation, is plainly discerned;

discerned; The three first Days answering to the Work of God and Christ, and the Spirit in Mens hearts, under the Law or legal Dispensation belonging to the Servants state; and so far may the devout and religious *Gentile* come, without the Faith of Christ crucified and raised again, as is plain in the case of *Cornelius*, & many others. The other four Days answering to the Work of God, Christ & the Spirit in mens hearts under the Gospel and New Covenant, and truly *Christian Dispensation*, where the Gospel finisheth and perfecteth what the Law began, the Lord Jesus Christ being the Author of every good thing that is wrought in Men, whether under the Law or Gospel. So that on the *first Day*, God saying, *Let there be Light*, and causing the Light to shine, and dividing it from the Darkness, answereth to Gods inward enlightning the dark Soul and Mind of Man with some true measure of Knowledge, both to know God and his Light shining in it, though in the Darkness; and also to know and discern the Light from the Darkness. The Firmament being made on the *second Day*, *dividing the Waters above from the Waters below*, answering to the Law placed by God in the heart, that is firm, and also large, as the outward Firmament is; and here the Inferiour Waters signifie, the more low and inferiour Influences of the Spirit, that are only given unto Men, until they be fitted & prepared by the Gospel Dispensation, to receive the Influences of the Spirit, that are of a more high kind and degree, as far excelling them as Wine, Oyl, Milk and Honey do excell common Water.

The *gathering together of the Waters on the 3d Day*, *and dividing them from the dry Land*, *and making it fruitful to bring forth Grass*, *Herbs and Trees bearing Fruit*, answering to the Influences of the divine Spirit, given to Men to make them bring forth Legal Works of Righteousness, comparable to Grass, Herbs and Trees.

The Sun, *Moon and Stars on the 4th Day set in the Firmament of Heaven*, answer to Christ the Sun of Righteousness arising in the Soul with healing in his Wings, that is given to perfect the Righteousness of the Law, and to exceed or excell it; the *Moon* & *Stars* answering to many excellent divine Illuminations, Virtues and Graces, all proceeding from Christ the Fountain, raised and placed in the Soul, and as the Sun, Moon and Stars enlighten, beautifie & adorn the outward Firmament, so doth Christ and his heavenly Virtues, Graces and Gifts give great Light to the many dark Sayings and Mysteries contained in the Law, and doth beautifie, adorn and perfect it.

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The *5th Dayes* Work in the outward Creation, answering to the lower Influences of the divine Spirit being made fruitful, by a certain Dew or Influence from the superiour, to bring forth a more excellent degree of manifold Virtues, as far exceeding these of the Law as Fowls and Fishes exceed Grass, Herbs, Trees and Vegetables of all sorts.

The *6th Days* Work answering to the production of a higher Degree of those Virtues, by the Influence of the holy Spirit of Promise, even as the Life in Beasts exceed that in Fowls and Fishes.

And *lastly*, The making Man into the Image of God, so as to bear the Likeness and Similitude of the heavenly *Adam*, whereof the first *Adam* in all his glory was a figure, as *Paul* declareth; and the *7th Day Sabbath*, answereth to Gods perfecting his Work in Man by Christ Jesus, so as to cause him to enjoy a sweet and most joyful Rest in him, and in God through him, to be his Everlasting Life and Happiness.

And as every Day had its Evening & Morning, save only the *seventh*, this signifieth, that until the Work of Christ be perfected in Man, there will remain a Mixture in him of Light & Darkness, Knowledge and Ignorance, Good and Evil, yet so as the Light doth prevail over the Darkness, Knowledge over Ignorance, and Good over Evil, until the Perfection be witnessed on the Sabbath, *and then all is very good*; the setting the Evening before the Morning, in the Work of the six Dayes, doth answer to that which remaineth of Darkness in every Man, being necessary to be removed gradually, before the Light be discerned to shine forth in clearness.

That it is said on the *second Day*, *And God saw that it was good*, doth answer to the weakness and unprofitableness of the Law, either perfectly to justifie or sanctifie being weak through the Flesh, as *Paul* declareth.

The right Knowledge & Consideration of the Doctrine above mentioned, doth sufficiently demonstrate who the true *Christian* is, and how distinguished from the devoute and religious *Gentile* or *Heathen*; for the very Word or Name *Christian*, is derived from Christ, that signifieth, *the Anointed*; and therefore none are truly and properly *Christians*, but who are anointed with some measure of that heavenly *Anointing* of the holy Spirit that cometh from Christ, which none receive but through the Faith of Christ crucified and raised again, as the Scripture hath declared, *That by Faith we receive the Promise of the Spirit* (*viz.* that holy Spirit of Promise, called, *The Spirit of Adoption*

in Scripture) *Gal.* 3. 14. And cap. 3. 2. *Paul* declareth, *That the* Galatians *received the Spirit not by the Works of the Law, but by the hearing of Faith*, whereof a manifeſt Example we find in *Cornelius*, who received the Spirit by *Peter*'s Preaching Chriſt crucified to him & his Houſhold. But devout and religious *Gentiles* or *Heathens*, who have not the Faith of Chriſt crucified, they have not that Influence of the holy Spirit that true Believers in Chriſt crucified and raiſed again have, but an Influence of a far inferiour ſort and degree; for though the Spirit of God is *One* in being, yet it is ſaid in Scripture to be *ſeven fold*, and alſo *two fold*, to wit, the Spirit of Bondage, to ſuch who are but Servants in the Houſe of God, and the Spirit of Adoption to ſuch who are Sons, through Faith in Chriſt Jeſus; and this two fold kind of divine Influence is that which by way of Analogy doth anſwer to the Waters below and above the Firmament, theſe below the Firmament anſwering to the divine Influences given to them who are under the Law, & theſe Waters above the Firmament anſwer to the divine Influences of the Spirit given to true *Chriſtians* and Believers in Chriſt crucified, under the Goſpel; for God hath ſo honoured his Son, and glorified him, that becauſe he humbled himſelf to the Death of the Croſs, for the ſins of Men, therefore he hath ordained it, that this more excellent Influence and Grace of the holy Ghoſt ſhould accompany the Doctrine and Preaching of *Chriſt crucified and raiſed again*, and the Faith of him, as ſuch. Hence it is that the Goſpel of Chriſt is called, *The Goſpel of our Salvation*, and the *Power of God unto Salvation*, and Chriſt crucified, *The Wiſdom & Power of God*. And it is very evident from the Writings of the New Teſtament, That theſe only were called *Chriſtians*, who were Believers in the crucified Jeſus, and that he roſe again, *&c.* and became Followers of his Virtues and holy Life, and by ſo doing hoped to receive Eternal Life, and the Reſurrection of the Dead by him. It is therefore highly Injurious to the *Chriſtian Faith* and *Religion*, and Diſhonourable to the worthy Name of Chriſt crucified and raiſed from the Dead, *Jeſus* of *Nazareth*, the Son of *David* and of *Abraham*, in whom all Nations of the Earth are bleſſed; and of very dangerous conſequence to Mens Souls to ſay, *That all honeſt, devout and religious* Gentiles *or* Heathens *are true* Chriſtians, *and have a right to Eternal Life and Salvation, without all Faith of Chriſt as he dyed for our Sins, and roſe again for our Juſtification, and made Peace by the Blood of his Croſs*; for if Men may be *Chriſtians*, and attain Eternal Life and Happineſs without all Faith of Chriſt crucified

cified and raised again, which are the plain Terms and Conditions of the Gospel, (*Rom.* 10. 9, 10.) then in vain is the Gospel or Faith of Christ crucified preached to all the World, and in vain did Christ command it to be so preached, because (according to this absurd Principle) *Men may be saved without it, only by believing and obeying that common Illumination given to all men*, that revealeth nothing of the Mystery of Christ crucified. And if every good *Gentile* or *Heathen* is a true *Christian*, and may by the meer improvement of that common divine Illumination perfectly overcome all sin, and love and obey God perfectly, without all knowledge and faith of Christ crucified, then the Distinction betwixt *Heathen* & *Christian* is but only in Name, & nothing in Nature, & then the true *Christian* may be called the *Heathen*, as well as the *Heathen* may be called the *Christian*; & then there is another way to be saved than the *Name of Jesus of Nazareth*; and if where the Faith of Christ crucified is preached, it is necessary to be believed to Salvation, but not to others, and divers Commands necessary to be obeyed, which the *Christian Faith* enjoyneth to such who hear it, the *Heathens* are in a better state than true *Christians*; for God leadeth them in an easier way, and far more near to Salvation than *Christians*, the one as it were making a greater Compass, and so a longer way than the other. But as no devout religious *Gentile* can perish, if he continue faithful in his Dispensation, so he cannot be saved eternally without the Faith of Christ crucified; but this Faith all men have *offered unto them*, as the Scripture declareth, although the way and manner of it is not so very safe to demonstrate.

A second Exposition of the Mystical Week, *as it hath a relation to the seven Ages of the World, each Age containing* 1000 *Years.*

AS the seven Days of the Creation have a great Analogy to the seven steps and degrees of the New Birth, and Work of Regeneration within Men, so to the seven Ages of the World, as will appear by the following Instances.

1st. As on the first Day God said, *Let there be Light, and there was Light, and God divided the Light from the Darkness, and the Evening and the Morning was the first Day*; so in the first Thousand Years of the World, after Man had fallen into great Darkness, God caused his Light to shine out of Darkness, generally in some small measure, to enlighten all Mankind, whereby they had some knowledge of God, and whereby they could discern and distinguish Light from Darkness, Good from Evil.

2*dly*, As on the second Day *God created the Firmament, and thereby divided the Waters above from the Waters below*; so in the second Thousand Years of the World, God gave a Law or Covenant unto *Noah*, and to his Posterity, containing in it both Covenants and Ministrations, *Law* and *Gospel*, and such of his Posterity as sought no further than the Law and Righteousness thereof, they had the interiour Influences of the Spirit, answering to the Waters below; but such as sought further than the Law and Righteousness thereof, even to the Righteousness of Faith, which is by Jesus Christ, they had the superiour or higher Influences of the Spirit, answering to the Waters above. And as the *Hebrew* word *Rakiah*, translated *Firmament*, signifieth, *an Expanse* or *expanded thing*, like a Sheet of Paper or Parchment, that hath two faces or sides, the one looking upward, the other downward, so it may be said of the Law or Light that God gave to Mankind in this second Age of the World, *viz.* to *Noah* and his Posterity, one face or appearance of it pointeth at the Righteousness of the Law, and to this belongeth the lower Ministration of the Spirit, answering to the lower Waters; the other face or appearance pointing at Christ, and the Righteousness of Faith through him, and to this belongeth the higher Ministration of the Spirit, answering to the higher Waters. And this inward Law or Light duely and justly divideth the Waters from the Waters, (as the outward Firmament doth) so as to dispence the higher Influences of the Spirit only to true Believers in Christ, but the lower Influences to such as sought no further than to the Righteousness of the Law. But during these Ages of the World, there were but few, in comparison of the generality of Mankind, that had the true Faith of Christ; yet in the darkest Age some had it, and in all Ages God hath had his Church, and will have to the end of the World, *against which the Gates of Hell shall not prevail*. Compare then the Law or Light within men in the 2d Age of the World, to a Book or Roll written without and within, that without, the *Law*, that within, the *Gospel*.

3*dly*, As on the Third Day *God gathered the Waters below, and made the dry Land appear, and then made the Earth bring forth Grass, Herbs and Trees, &c.* So in the third Age or Thousand Years of the World, he divided the Nations, called *Gentiles* (which in Scripture are compared to Water) from the twelve Tribes of *Israel*, called the Church, and which was only the visible Church that God then had upon Earth, and made this Church fruitful to bring forth Virtues of a lower kind and degree

degree, even as Vegetables have a lower degree of Life than Animals, while in the mean time the generality of the Nations or *Gentiles* remained barren, until the fifth Day, that they were made fruitful in the 5th Age or Millennium, to bring forth. But *Note*, that what is here said of either the Church or *Gentiles*, is to be understood of the generality, and not of all universally; for it must be acknowledged to Gods praise that as there were excellent Men, and true Believers in Christ, & many great Prophets in the Church of God in this third Age of the World, so there were some excellent Men among the *Gentiles*, who were not included in the visible Church, but had true Faith in Christ, as *Job*, *&c.*

4thly, As on the 4th Day *God set up the Sun in the visible Firmament of Heaven, and the Moon and Stars to give Light unto the World*, so in the 4th Thousand years God sent his dear Son in the Flesh, even the Lord Jesus Christ, to be that Son of Righteousness, to enlighten the World with more abundance of divine Light and Virtue, than at any time formerly; and as the outward Sun is set in the outward Firmament to enlighten and beautifie it, so Christ the Sun of Righteousness is set and given to perfect the Righteousness of the Law, as he said, *I come not to destroy the Law and Prophets, but to fullfill them.* And in this Analogy, the Moon answers to the Church, and the Stars to the Teachers and Pastors; for as the Moon and Stars borrow their Light from the Sun, so both the Church and Pastors borrow their Light from Christ, and give and impart Light to the dark World.

5thly, As on the fifth Day *God made the Waters fruitful to bring forth Fishes and Fowls*, so in the 5th Thousand Years, which began immediately after Christs Resurrection and Ascention, God made the *Gentiles* (who were converted to the Faith of Christ) fruitful, to bring forth *Christian Virtues*, answerable to that degree of Life in Fishes and Fowls; for by the Preaching of the Gospel, immediately after Christs Resurrection & Ascention, the holy Ghost was given to the *Gentiles*, through Faith, & more of the *Gentiles* believed, than *Jews*; and therefore it is only said, *The Waters were made fruitful on the 5th Day*, because (in comparison) few of the *Jews* believed in Christ in that Age, or yet do at this Day.

6thly, As on the 6th Day *God made the Earth fruitful to bring forth Beasts after their kind, and Creeping things after their kind, and Man after his Image*, so in the 6th Thousand Years, now current, God is making the Earth to bring forth excellent Men, indued with Virtues, answering to a high degree of Life in Beasts, far above Vegetables, or the Animal

sort of Fishes and Fowls; and before this sixth Age be ended, God will restore Man, and so create him a New, so that he shall be nothing short of what *Adam* was before the Fall, but shall far exceed him in Gifts both of mind and body; for within this Age, *viz.* in the latter part of it, the Resurrection of the Saints shall be attained, as probably about the year of the Worlds Age 5740.

7thly, As on the 7th Day *God finished or perfected his Works*, and that Perfection is the *Sabbath*, so in the 7th Age or Thousand Years, God will finish and perfect his Church, and that will be the great Sabbath of the World, which Perfection includeth the Resurrection from the dead, and a full Deliverance, Redemption and Freedom from all the Effects and Consequences of Sin, as *Bodily Sickness*, *Death*, *&c.*

And here *Note*, 1*st*. That as the *Jewish* Sabbath began on the Evening of the sixth Day, about the nineth hour of the *Jewish* Day, which was about 3 hours before Sun set, so this great Sabbath of the World will begin in the evening of the sixth Age or Millennium, and probably about the Year of the World 5740. 2*dly*, That each Day had its Evening and Morning, except the 7th, to signifie, That until the great Sabbath come there will be some Mixtures remain of Light and Darkness, as *Paul* said, *Now we see things darkly, as through a Glass, and we know in part, and prophecy in part, &c.* but when that which is perfect is come, that in part shall be done away. 3*dly*, That we do not find that God saw the 2d Days work to be good, but it is said of all the rest, *God saw that it was good*, and twice of the 3d days Work; and of the 7th Day, *God saw that it was very good*, which may mystically signifie unto us, the great Degeneration of Mankind in the 2d Age, that had very few good Men in it, for generally they were great Sinners (*Noah* excepted) for which cause God brought the Flood upon them; but in the 3d Age there were many good Men and excellent Prophets, as *Abraham*, *Isaac*, *Jacob*, *Samuel*, *Moses*, *&c.* But because the greatest Perfection shall be witnessed in the 7th Age, therefore it is said of the 7th Day, *God saw his Works that they were very Good.*

Some-

Some Positions and Queries concerning Water-Baptism and the Outward Supper; Tending to Love, Peace & Unity among all the sincere Professors of the Lord Jesus Christ, who hold the Head, and build on the true Foundation, and yet differ in some lesser Matters.

1 *Position.*

WAter Baptism and the outward Supper are not of absolute Necessity to Salvation, so as none could be saved, but who have been outwardly Baptized, and have eat the outward Supper.

2 *Pos.* Water-Baptism and the outward Supper are not of the nature of the Everlasting Gospel, nor Essential parts of it, because the Everlasting Gospel was from the Beginning, and was preached and believed in all Ages of the World from *Adam*, but Water Baptism and the outward Supper were not practised in all Ages from *Adam*.

3 *Pos.* They were instituted to be Signs and Figures of Christ, and spiritual things and blessings, and particularly Water Baptism, as administred to Believers in Christ, was instituted to be a Sign and Figure of Christs Blood and Spirit, that wash all that truly believe in Christ, from their Sins; and Bread and Wine in the outward Supper were instituted to be Signs and Figures of Christs Body that was broken for us for the Remission of sin, together with the spiritual Blessings, Graces and Gifts, that we receive by him, to nourish us unto Eternal Life.

4 *Pos.* These outward Figures and Signs had not (nor have) any Virtue or Efficacy to Mens spiritual Profit, but as the Spirit of God was or is pleased to work with them and by them.

5 *Pos.* Both Water Baptism & the outward Supper were practised in the Apostles dayes, and continued to be practised in the Church in after Ages.

6 *Pos.* Water-Baptism, as administred by *John* the *Baptist*, differed much from the Water-Baptism that was afterwards administred to Believers in Christ Jesus, and especially in three particulars, 1*st*. *John's* Baptism was a Badge of their Repentance, who were baptized by him, and therefore it is called in Scripture, *The Baptism of Repentance*; but that

that other Baptiſm was a Badge of their *Chriſtian Faith* and *Profeſſion*, whereby was ſignified, That true Believers in Chriſt were dead and buried with him, and riſen again with him, and that they had put on Chriſt; for it doth not appear that all whom *John* baptized had Faith in Chriſt, as he was to ſuffer Death for the Sins of the World; for the Apoſtles, who were baptized with *Johns* Baptiſm, as *Peter*, *James* and *John*, &c. had not that Faith either then, or for ſome time after. 2*ly*, *John*'s Baptiſm was reſtricted only to *Iſrael*, but that other that followed was extended both to *Jews* and *Gentiles*, that profeſſed Faith in Jeſus Chriſt. 3*dly*, Though ſome ſpiritual Virtue and Bleſſing was given of God to them who received ſincerely *John*'s Baptiſm, yet none received the holy Ghoſt by or with *John*'s Baptiſm; but ſome did receive the holy Ghoſt by or with that other Water Baptiſm, that was a Badge of their *Chriſtian Faith* and *Profeſſion*, as is clear from *Acts* 19. 2, 3.

7 *Poſ.* That it never was ſimply the want of theſe outward Signs that was a ſin unto any, as where they could not be had in their due Adminiſtration, but the wilful contempt and neglect of them, where or when duely adminiſtred.

8 *Poſ.* All outward Figures that ſignified Chriſt to come in the Fleſh, and his Death and Sufferings to come, as he was to be offered up, a Sacrifice and Offering unto God for the ſins of Men, are ceaſed, and not to be continued, ſince the Coming of Chriſt, ſuch as Circumciſion and Sacrifices of Beaſts, and all other Types and Figures of the Law (yea, and *John*'s Water-Baptiſm) that ſignified Chriſts Death & Sufferings, as things to come.

9 *Poſ.* But ſuch Signs and Figures as do not ſignifie Chriſt to come in the Fleſh, and his Death and Sufferings, and ſheding of his Blood for the Remiſſion of Sins, as things to come, but are Memorials and Significations that he hath already come, and hath dyed & is riſen again, together with the ſpiritual Gifts and Bleſſings received by faith in him, which were obſerved and uſed in the Apoſtles days, after Chriſts Reſurrection and Aſcention, and that ſignifie real Virtues & Graces really enjoyed and poſſeſſed by the faithful now under the clear Diſpenſation of the Goſpel, as it began to take place after Chriſts Reſurrection and Aſcention, and giving the holy Ghoſt, may be and are of ſervice to be continued in the Church, as 1*ſt*, The religious Obſervation of the firſt Day of the Week, (commonly called by *Chriſtians*, *The Lords Day*) is practiſed by the greateſt part of *Chriſtians* in moſt Profeſſions in *Chriſtendom*,

stendom, as a Memorial & Signification that our Lord Jesus Christ rose from the Dead on the *first Day of the Week*; and that day is worthily practised by all sincere *Christians*, for a Day of Thanks-giving, to praise God who gave his Son to dye for us, who as he dyed for our sins, so he rose again for our justification. 2*dly*, Mens prophecying and praying with the head uncovered, is a sign and figure now used generally by all sincere *Christians*, to signifie, that under the clear Dispensation of the Gospel, Christ our Head is clearly revealed, and that we all with open face, or the Vail taken off, do behold the Glory of the Lord, *&c.* and to distinguish our manner of Worship from that of the *Jews*, who used and still use to pray with their Heads covered or vailed. 3*dly*, Kneeling and standing in Prayer, with Hands lifted up, are signs and figures generally used by all sincere *Christians*, to signifie their inward Reverence, Humility and Devotion towards God; and the lifting up of their Hands in Prayer, signifieth, the lifting up of their Hearts with earnest Desires unto God; and this figure or sign was commonly practised by the faithful in all Ages, both under the Law and Gospel. 4*ly*, The religious Observation of giving the Hand, as a sign of spiritual Union and Fellowship, which (though practised in bare Formality by many) yet being sincerely practised, hath been known to be attended with a precious sence of Life, and precious Unity in the Life, felt with one another.

10 *Pos.* Though no Figures are essential to the Gospel, or of the Nature of it, yet some figures and signs may be, and are of service to be used by true *Christians* now under the Gospel, as being useful Adjuncts and Concomitants or Consequences (even as under the Law, the Shadows & Figures went before the Substance, which Shadows & Figures were many; but now under the Gospel they follow, and they are few, as when the Sun is low, the Shadows are great and long, but when the the Sun is high, the Shadows are small and short, but there still is some Shadow, until the Sun comes to its Vertical Point) even as Garments are no essential parts of a Mans Body; for the Body is a true entire perfect Body without them, yet they are useful to the Body to preserve it clean and warm, and free from hurt; and as a second Wall of a double walled City, is no part of the City, yet may be of service to the City to render it more safe and secure from the Enemy.

Having laid down the fore-going Ten Positions, I shall in the next place propose ten Queries to all moderate sincere *Christians*.

Query 1.

Query 1. Whether the Practice of Water-Baptism and the outward Supper, may not be allowed to all such who conscientiously declare, they find the inward Life and Power of Christ to move them, and feel the inward motion and call of Gods Spirit, to observe and practise them, and also, that they find a spiritual benefit and advantage, that they receive by the practise of them, without disputing or contending whether there be any positive and express Command of Christ recorded in Scripture to continue them (many or most called *Christians* judging there is) seeing it is granted on all sides, that the practice of them did continue in the Church in the Apostles days, and in after Ages, yea, as long as true Preaching and Prayer did continue?

The Reasons that seem to some to make this Query more weighty, and of more force, are these following, 1*st*. Because some things are continued to be practised generally in *Christendom*, that have no express outward Command recorded in Scripture to warrant them, but only the Practice of the faithful in the Apostles days, as *keeping the first Day of the Week*, and setting it apart for Religious Worship and Exercises, though many or most who religiously observe it, acknowledge they have no express Command in Scripture, but only the Practice of the Church in the Apostles days to warrant them in so doing, which together with the inward spiritual Advantage & Profit they find by keeping it, and the Lord blessing it unto them with the sence of his Presence, is judged by them sufficient, though they have no outward command in Scripture for so doing. And as many judge and say, That the ordaining or appointing Elders in every City where the *Christian Faith* was planted, and also the weekly Collections for the Poor, and appointing Deacons to gather and distribute them, have no express command in Scripture, but the Scripture testifieth that they were practised, and seem to be of Apostolick or Ecclesiastick Institution: And many judge and say, that the distinction betwixt Bishops and Presbyters came in, even in the Apostles dayes, as also betwixt Preaching Elders and Lay Elders, or them that had not a publick Gift of Preaching, and yet had no other Sanction or Authority, but the appointment and Practice of the Church in the Apostles days, who saw a great service therein. 2*ly*, Because it must needs be granted, that Water Baptism (not as it belonged to *John's* Ministration, which was only to the *Jews* or to *Israel*, as preparing the way to Christ, but) as it became a general Badge of the

the *Christian Profession* (as some understand from *Heb.* 10.22. compared with 23.) And the breaking of Bread, commonly called the Supper, were of more weight and force in the Apostles days than Circumcision, and the other Rites, Types and Figures of *Moses* Law, otherwise they would have agreed to abolish them, as they did Circumcision. And though *Paul* said to the *Galatians*, *As many of you as are circumcised, Christ profits you nothing*, yet he no where said, As many of you as are baptized, or break Bread in remembrance of the Lords Death, Christ profits you nothing; therefore it appeareth they had some greater esteem for them than for Circumcision. 3*ly*, Because it is judged by many, that some sincere *Christians* in all Ages since Christs Resurrection, have practised these things sincerely and conscientiously, and have found the Lord to accept them in their so doing, & to have blessed the use of them to them; and these Practices have found such a general Reception in *Christendom*, that it is not probable that *Christendom* will be perswaded to leave off the Practice of them; and to perswade them so to do, seemeth to lay a stumbling Block generally in their way. And therefore whether it were not better to allow the Practice of them to such who may or do conscientiously and sincerely practise them, from inward Conviction and Motion of the Spirit of God, and only to reprove and witness against the bare Formality of them, as well as of other things, and not imposing the Practice of them upon any, who are not perswaded by any inward conviction of the Spirit of God so to do. 4*ly*, Because it is judged by many, that as God by his gracious Providence hath continued in *Christendom* the Letter of the holy Scriptures, so likewise the Practice of Water-Baptism and the Supper (tho' not according to the primitive Institution in all respects, which yet doth not make them void, as the keeping of that great Passover in the time of *Hezekiah*, when many kept it not, as it was written, 2 *Chro.* 30. 18) that have been sincerely and conscientiously perform'd by some faithful Witnesses in all Ages since Christs Resurrection, as a concurring Testimony, together with the Letter of the Scriptures, to the Doctrine and Faith of Christ crucified and raised again, and the inestimable spiritual benefits and blessings the faithful have by him, and by giving his Body to be broken, and his Blood to be shed for them, for the Remission of sins, and which have been a great means and Instrument (by the singular Province of God) to continue the Doctrine and Faith of Christ crucified, in the World. And if any say, *It might have been continued*

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without them; it may be answered, And so it might have been continued without the Letter of the Scripture. But the Question is not what might be by divine Omnipotency, but what hath been, and is, or may be, according to Gods ordinary way of Working; for as the Letter of the Scripture and outward Preaching hath set forth Christ crucified, and the spiritual Blessings received by him in words, so these outward things have set him forth in decent and convenient signs, both which by the blessing of God & working of his Spirit, have been made Instrumental to make a good Impression on the Minds and Hearts of the faithful, as it hath been known by the Experience of the faithful in all Ages, that outward things & signs, approved of God, have been made Instrumental to them to strengthen their Faith and Love, and other spiritual Virtues. 5*t. ly*, Because, according to some Persons observations, the disuse of these outward Things, and laying aside the Practice of them hath had this evil Effect or event upon many, that together with the disuse and laying aside of these Memorials of Christs Death and Sufferings, the Doctrine and Faith of Christ, as he dyed for us, *&c.* is lost, and not regarded by many, as necessary to Salvation.

Query 2. Whether the Arguments commonly brought against *Baptism* and the *Supper*, as, *That they are not the Things themselves, but visible Signs and Figures of them, They are not the Kingdom of God, They are not the Body and Substance*, do prove that they are not to be used now under the Gospel, seeing divers visible signs and Figures are generally used by *Christians* of all or most Professions in *Christendom*, which are no more the Body and Substance, than these other, as *Mens Praying with the Head uncovered, Kneeling and standing in Prayer, Religious Observation of the First Day of the Week, Religious giving the Hand*, yea, *The Letter of the Scripture*, and *Words of Scripture*, are not the Substance and Body, or Kingdom of God, and yet are of great Use and Service to the faithful, even the most spiritual; for the best of words in Preaching and Prayer, are but Signs, and not the things themselves; and as some have truly said, *Words are but Accidents of Prayer*; so these Signs of *Water-Baptism* and *Bread and Wine* in the *Supper*, though they are not of the Nature of the Gospel, nor essential thereunto, yet, May they not be allowed to be useful Adjuncts or Accidents, as Garments to the Body, *&c?*

Qu. 3. Whether *Paul's* saying, *He was not sent to Baptize, but to Preach the Gospel*, doth prove that none others were sent? for might not

but *Paul*, who laboured more abundantly than all the other Apostles, have some-what singular and extraordinary in his Call and Commission, by special Priviledge, which was to *Preach*, and not to *Baptize*, that being rather the Work of others (than his) who either went along with him, or followed him, so that whom he did baptize, he did either by a divine Permission or particular Commission; for if *Paul* had baptized all who were converted by his Ministry, it might have greatly hindered his Preaching?

Qu. 4. Whether *Paul*'s saying, *He thanked God that he did Baptize but a few at* Corinth, doth prove that Water-Baptism was of no more esteem or value than Circumcision, seeing a faithful Preacher might say concerning a People to whom the Gospel had been preached (but they had not walked worthy of the Gospel, nor brought forth the fruits of it) *He thanked God he was not sent to preach to them, but to another People that were more worthy, and brought forth the Fruits of it*; Doth this prove that the Preaching of the Gospel was to be laid aside?

Qu. 5. Whether it may not be said, there is *One Baptism*, as that there is one Land call'd *America*, though the Map or Figure of it is also call'd *America*, even as there is but one spiritual Baptism with the holy Ghost, tho' the outward Baptism with Water, is also called *Baptism*?

Q. 6. Whether if these outward things, *viz. Baptism* and the *Supper*, were practised in the Apostles days for the sake of the weak, there is not the same occasion to practise them now? And they that say, *They need not Bread and Wine to put them in Remembrance of Christs Death*, by the same Argument may they not say, They need not the Letter of the Scripture, nor outward Preaching? And whether they that say, *Water Baptism and the outward Supper are carnal and visible Things, and therefore not now to be used under the Gospel*, may not by the same Argument call the Letter of the Scripture carnal, and therefore not now to be us'd? And may they not by the same Argument reject all outward Form of Religion and Church Discipline, as some do, abusing and perverting these words of Scripture, *We look not on things that are seen, &c.* whereas the sense of that Scripture is plain, that true Believers rest not in the visible things, but by visible things are helped to look beyond them to that which is Invisible and Eternal; for even the visible Works of God, of Creation and Providence, the visible Heavens & Earth Sun, Moon and Stars, the Seas and Fountains of Waters, Day & Night, Summer and Winter, give great occasion to every Pious Soul to Praise God, and

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are useful in their place to excite the faithful (by the divine Assistance) to Praise him?

Qu. 7. Whether being Baptized into the Name of the Lord Jesus doth always signifie being baptized into the Power, and with the holy Ghost, seeing it is said, *Acts* 8. 16. *That some who had not received the holy Ghost, were baptized into* (so the Greek) *the Name of the Lord Jesus?* And whether there were not baptized with Water?

Qu. 8. Whether could any men baptize with the holy Ghost, or give the holy Ghost, but only the Man Christ Jesus, seeing it is no where to be found in all the Scripture, that ever any man or men gave the holy Ghost, but only the Man Christ Jesus, it being declared in Scripture to be singular and peculiar to him, *Mat.* 3. 11. *John* 1. 33, 34. Though it is to be granted, that God and Christ gave the holy Ghost, (and did baptize with the holy Ghost) by the Ministry of faithful Men, as sometimes in Preaching, and sometimes in Prayer, and laying on of Hands?

Qu. 9. What is it to eat the Flesh of Christ & drink his Blood, but by a sincere and living Faith, wrought in us by the mighty Power of God that raised Christ from the Dead, to believe that Christ gave his Body of Flesh to be broken for us, & his Blood to be shed for us on the Tree of the Cross, for Remission of sin, and that by this Faith we partake of his Life, and feed upon it, which is our immediate and most proper Nourishment?

Qu. 10 Can any eat the Flesh of Christ and drink his Blood, who have not the Faith of him, as he gave his Body of Flesh to be broken, and his Blood to be shed for us? And was not the eating the Flesh of the Paschal Lamb a figure, to signifie, how all true Believers, by Faith, eat the Flesh of Christ, as he was slain for us on the Tree of the Cross? And did not the sprinkling the Blood of the Paschal Lamb on the Posts and Lintels of the Door, signifie, how all true Believers, by Faith, apply the Merit, Worth and Efficacy of *Christs Blood, Death* and *Sufferings* unto them for *Remission of Sin*, that so the Wrath of God, signified by the *Destroying Angel*, might not consume them?

FINIS.

A Chronological Account Of The Several AGES of the VVORLD FROM Adam TO Christ.

And from thence continued to the End of the WORLD:

Showing, by Scripture ACCOUNT

I. The Time of the Churches going into the Wilderneſs, her Continuance there, and Time of Return and full Reſtoration.

II. The Intervals of Time belonging to the ſeven Seals, ſeven Trumpets, and ſeven Vials, called, *The Seven laſt Plagues*, and the various dreadful Effects that are like to enſue at the pouring forth of each of the Vials, which is near at hand.

III. Concerning the Perſonal Anti-Chriſt yet to come, and the Time and Manner of his Appearance, and continuance of his Reign.

IV. The Time of the Prophecying, Killing and Riſing again of the Two Witneſſes, *Rev.* 9.

V. The Time of the Appearance of the Virgin Company, of 144000. *Rev.* 14.

VI. The Time of the Angels flying through the midſt of Heaven, having the Everlaſting Goſpel to Preach.

VII. And *Laſtly*, Concerning the Thouſand Years Reign of the Saints with Chriſt, yet to come, and the Time of beginning thereof, by way of Eſſay and Hypotheſis.

Printed in the Year 1694.

1 Chron. 1. 32. *And the Children of* Iſſachar, *which were Men that had Underſtanding of the Times, to know what* Iſrael *ought to do; the Heads of them were Two Hundred, and all their Brethren were at their Commandment.*

Luke 12. 56. *Ye Hypocrites, ye can diſcern the face of the Sky, and of the Earth, but how is it that ye do not diſcern this Time?*

Mat. 16. 3. *Can ye not diſcern the Signs of the Times?*

2 Pet. 3. *There ſhall come in the laſt days Scoffers, walking after their own Luſts, & ſaying, Where is the Promiſe of his Coming? for ſince the Fathers fell aſleep all things continue as they were from the beginning of the Creation. But the Heavens and the Earth which are now, by the ſame Word are kept in ſtore, reſerved unto Fire againſt the Day of Judgment, and Perdition of Ungodly Men. But beloved, be not ignorant of this one thing, that one Day is with the Lord as a Thouſand Years, and a Thouſand Years as one Day: The Lord is not ſlack concerning his Promiſe, (as ſome count ſlackneſs) but is long-ſuffering to us ward, not willing that any ſhould periſh, but that all ſhould come to Repentance: But the Day of the Lord will come as a Thief in the Night, in the which the Heavens ſhall paſs away with a great Noiſe, and the Elements ſhall melt with fervent Heat, the Earth alſo, and the Works that are therein ſhall be burnt up. Nevertheleſs, we according to his Promiſe, look for New Heavens and a New Earth, wherein dwelleth Righteouſneſs.*

A Scripture Chronology of the ſeveral Ages of the World, and the Prophetical Numbers of Daniel *and* John's *Revelations.*

GRreat being the Expectation of many People, both of *Jews* and *Chriſtians*, that within a few Years, ſome great Alteration will come to paſs in the World, and I having ſearched the holy Scriptures with a Godly Search and Enquiry concerning many Prophecies and Prophetical Viſions concerning the Times of the fullfilling thereof, and particularly concerning the glorious Reſtoration of the Church of Chriſt, and down fall of *Babylon*; and having had ſome Twy-light Diſcoveries of theſe things, I find freedom to communicate them, though not daring to call every thing here propoſed a divine Opening, becauſe as yet I ſee into theſe things, but as a man ſeeth in the Twy-light; and yet I have great cauſe to thank God for the ſight I have received of theſe and many other things; and it is my deſire to wait upon the Lord for further clearneſs in theſe and any other things not ſo perfectly yet diſcovered unto me. And if in ſome things I have reached to the Truth and true ſence of theſe Prophecies, and that not only the encreaſing Light of the Day of God, that is further dawning and ſpringing, but the plain fullfilling of the Prophecies, as to the Times at hand demonſtrate the ſame Truth, the Glory belongeth to God alone, who is the Revealer of Secrets; but if in ſome things, through humane Weakneſs I have fallen ſhort of the Truth and true ſence of theſe Prophecies and Prophetical Numbers, let that be only charged on me, as my Miſtake; for even the true Servants of God, while they ſee but as in the Twy-light, and as he ſaw whoſe Eyes at firſt Chriſt had opened but in part, to ſee men walking as Trees, may be under ſome miſtakes, while at the ſame time they may have real divine Diſcoveries and Openings of other things.

As to the Chronology, becauſe the Scripture giveth us the beſt and moſt clear account of the beginning of the World, and of the Number of the ſucceeding Ages & Periods in Years, from *Adam* unto the Captivity, and from thence (by way of Prophecy) until the Death and Reſurrection of Chriſt, and from thence unto the end of the World, I ſhall give the beſt Account I can from Scripture it ſelf, of the Number of

Years from *Adam* unto the Death and Resurrection of Christ, in their several Periods.

And here I give the *Reader* to understand, That the Chronology doth greatly differ, according as Men follow the *Grecian* Account, that is grounded upon the *Septuagint*, or the *Hebrew*.

The *Grecian* Church did follow the *Septuagint*, and so did some of the *Latine* Church, as *Sulpitius Severus*, who makes it above 5000 years and wanting but about 500 of 6000 Years from *Adam* unto the coming of Christ. But the *Septuagint* Bible being but a Translation, is not of so unquestioned Authority as the *Hebrew*, especially as to the Chronology, or where it differeth from the *Hebrew* in other things.

The *Latine* Church did mostly follow the Account of the *Hebrew*, & so do most *Christians* at this day, as being the most probable, yet they greatly differ as to the just and precise Number of Years, but agreeing almost in the General, That the Number of Years from *Adam* unto the Death & Resurrection of Christ, is near about 4000. few making it more, but most of them making it some-what less.

I shall divide the whole time of the World from *Adam* unto the Death and Resurrection of Christ, into six Periods, and in every Period I shall follow the Scripture Account, according to the *Hebrew*, so far as hath been possible for me to attain it; and where any Period is not so clear as might be desired, I shall not be altogether positive, but leave the Reader to make the best choice he can, without imposing on him.

The *First Priod* is from *Adam* unto the Flood of *Noah*, and by the *Hebrew* Account is 1656. Years, according to *Genesis*, *cap.* 5.

From *Adam* to *Seth* 130 Years. From *Seth* to *Enos* 105. From *Enos* to *Cainan* 90. From *Cainan* to *Mahalaleel* 70. From *Mahalaleel* to *Jared* 65. From *Jared* to *Enoch* 162. From *Enoch* to *Methusaleh* 65. From *Methusaleh* to *Lamech* 185. From *Lamech* to *Noah* 182. From *Noah* to the Flood 600. In all 1656 Years. And the Flood continued about one year, until the time that *Noah* came out of the Ark, makes in all 1657 Years.

The *Second Period* containeth the Number of Years from the Flood unto *Abrahom*'s birth, and (as seemeth most probable unto me) containeth 382. Years, thus *Gen.* 11.

Sem begot *Arphaxad* after the Flood 2 Years. From *Arphaxad* to *Sala* 35.

Sala 35. From *Sala* to *Heber* 30. From *Heber* to *Peleg* 34. From *Peleg* to *Reu* 30. From *Reu* to *Sarug* 32. From *Sarug* to *Nahor* 30. From *Nahor* to *Terah* 29. From *Terah* to *Abraham* 130. In all 352.

And here I ask liberty to propose this Question, Whether a Generation be not wanting betwixt *Arphaxad* & *Sala*, to wit, that of *Cainan*, seeing not only the *Septuagint*, but *Luke* in the Geneology of Christ, cap. 3. mentions *Cainan*, betwixt *Arphaxad* & *Sala*, following therein the *Septuagint*? If then we allow from *Arphaxad* to *Cainan* 35 years, and from *Cainan* to *Sala* 29 years, (the same as from *Nahor* to *Terah*) the full sum shall be 381 Years.

If any shall ask me, *Why I propose 29 Years to be allowed for* Cainan, *and neither more nor less? I Answ.* That for divers good Reasons I judge the full Period of Years from *Adam* unto Christs Death and Resurrection is 4000 Years, wanting only some small matter or fraction; but the said Number cannot be made up, unless by allowing to *Cainan* the said 29 years, that so the 2d Period may contain 382 years. Nor need it stumble or offend any, to suppose the *Hebrew* Account to want this one Generation of *Cainan*, having been lost at one time or another in the transcribing out of the *Hebrew*, since it is made up by another part of the Scripture, as in *Luke*, *cap.* 3.

Some may be ready to Object, *Why I alledge, That from* Terah *to* Abraham *are* 130 *Years, seeing it is said,* Gen. 11. 26. *and* Terah *lived* 70 *Years, and begot* Abraham, Nahor *and* Haran. To which *I Answ.* That though *Abraham* be first mentioned, it doth not appear that he was the first born; and that *Abraham* was born when *Terah* was 130 years, is clear from *Gen.* 12. for when *Abraham* was 75 years of Age, he departed out of *Haran* after his Fathers Death, who dyed at the Age of 205 years (compare *Gen.* 12. 4. & cap. 11. 32. with *Acts* 7. 4.) If then from 205. (the whole Age of *Terah*) we deduct 75 years of *Abraham's* Age when *Terah* dyed, the remainder is 130 years, as aforesaid, the just time of *Terah's* Age at *Abraham's* Birth.

The *Third Period* containeth the Number of Years from *Abraham's* Birth, until the going forth of the Children of *Israel* out of *Egypt*, which are 505 years; for when *Abraham* received the Promise, as he went out of *Haran*, he was of Age 75. And from the giving of that Promise, to the time of the giving of the Law, as *Paul* in *Gal.* 3. 17. doth expressly affirm, are 430 Years. The whole is 505.

The

The *Fourth Period* containeth the Number of Years from the going forth of the Children of *Israel* out of *Egypt* (in which very Year the Law was given) until the Foundation of the Temple, the which is expresly affirmed to be 480 Years, 1 *King.* 6. 1. The which Period containeth the several times of the People of *Israel* their abode in the Wilderness 40 Years, and the times of *Joshua* and the Judges, until *Saul*; and from *Saul* until *David*, & from *David* until the the fourth Year of *Solomon*'s Reign, when the Temple began to be built.

The *Fifth Period* containeth 418 Years, thus, *viz.* From the Foundation of the Temple, to the Captivity, after the Foundation of the Temple, *Solomon* reigned 36 years, as appeareth, 1 *King.* 11. cap. 14. *Rehoboam* reigned 17 years. Cap. 15. *Abijam* reigned 3. *Asa* reigned 41. cap. 22. *Jehoshaphat* reigned 24. 2 *King.* 8. *Jehoram* reigned 8. *Achazia* reigned 1. cap. 11. *Athaliah* reigned 6. cap. 12. *Joas* reigned 40. cap. 14 *Amazias* reigned 29. cap. 15. *Azarias* reigned 52. *Joatham* reign'd 16. cap. 16. *Achaz* reigned 16. cap. 18. *Ezekias* reigned 29. cap. 21. *Manasse* reign'd 55. *Amon* reigned 2. cap. 22. *Josias* reign'd 31. cap 23. *Joachas* reigned 3 months. *Joachim* reigned 11 year. cap. 24. *Jehojachim* reigned 3 months. The full Number is 418 Years.

And here *Note*, That the Captivity of the 70 years is to be reckoned from that under *Jejojachim*, and not from that under *Zedekiah*, when the City was smitten, both because of *Jeremiah* his Epistle, cap. 29. 10. and also because in *Ezekiel* cap. 40. 1. the 14th year after the City was smitten, is expresly called the 25th year of the Captivity.

Note also, That the aforesaid Period of 418 years is proved to be true out of the 4th Chapter of *Ezekiel*; for these 390 days wherein the Prophet was to bear the Sins of the People, signifie 390 Years, from the time that *Jeroboam* set up the Golden Calves, until the Destruction of *Jerusalem*, 10 years after the Captivity under *Jehojachim*.

The *Sixth Period* containeth the time from the beginning of the Captivity, until the Death & Resurrection of Christ, which is 560 years, for the Captivity continued 70 years. To which adding 70 weeks of years (*viz.* 490.) prophesied by *Daniel*, wanting only some fraction, because the *Messiahs* was to be cut off about the middle of the last week, that is, some time before it expired (the *Hebrew* word, *Dan.* 9. signifieth, any part within the Week, as suppose the last Year of the Week) makes in all 560 Years.

An

An Account of the 490 Years from the end of the Captivity, unto our Saviour's Death, taken out of H. Broughton's *Exposition of* Daniel, *printed at* London 1596. *And* first, *of the* Persian *Kings Times, from* Darius *to* Alexander *King of* Greece,

Darius Hystaspis, that reigned together with *Cyrus*, 24 years. *Xerxes* War 6 years. *Artaxerxes* reigned 42 years. *Ochus* reigned 8. *Artaxerxes* reigned 42. *Ochus* reigned 3. *Darius* reigned 5. In all 130.

adly, *Of the* Grecian *Kings Times from* Alexander, *out of* Clem. Alexandrinus.

Alexander reigned 6 year, *Ptolemy Lagides* reigned 40. *Ptolemy Philadelphus* reigned 37. *Ptolemy Energetes* reigned 25. *Ptolemy Plylopator* reigned 17. *Ptol. Epiphanes* reigne 24. (About this time *Judah* removeth the Government under the *Maccabees.*) *Ptolemy Philometor* reigned 35 years. *Physcon* reigned 29. *Lathurus* reign'd 36. *Auletes* reigned 29. *Cleopatra* reigned 22. The *Romans* unto our Lords Death 60 years.

According to which Account, the Number of Years from the end of the Captivity to Christs Death is Years	490
To which add the Time of the Captivity	70
The Number of Years in the sixth Period, *is*,	560

All the six Periods stand thus, *viz.*

1. From *Adam* to the flood,	1656
2. From the flood to the Birth of *Abraham*,	381
3. From the Birth of *Abraham* to their going out of *Egypt*,	505
4. From thence to the foundation of the Temple,	480
5. From thence to the Captivity,	418
6. From the Captivity to Christs Passion and Resurrection,	560
In all	4000 *Years.*

The particular Periods from Christs Resurrection to the end of the World, containing, according to Scripture, 3000 Years, as followeth, *viz.*

1. From Christs Resurrection to the Church her going into the Wilderness,	406
2. The Number of Years she remaineth in the Wilderness	1260
3. *Babylons* Captivity and Desolation, represented under the figure of *Tyrus*, see *Isa.* 23. 15.	70
4. The Personal Anti-Christ his Reign,	3 and half
5. The Reign of the *Saints* with Christ,	1000
6. The little Season, that Satan shall be loosed,	160
In all	3000.
To which, add the time from *Adam* to Christs Death,	4000.
Its Produce is the World Age or Continuance,	7000.

By the fore-going Account and Table, the whole Age of the World ſeemeth to conſiſt of 7000 Years, whereof 4000 expired betwixt the beginning of the World and the Reſurrection of Chriſt from the dead, as I ſhall more plainly make appear by what follows in this Treatiſe.

1. The Captivity of the two Tribes and a half ſeem to fall in the Year of the World 3440. for unto the ſame adding the 70 Years Captivity, and the 70 Weeks of *Daniel*, that is 490, the whole ſum is 4000.

2. That great Number mentioned in *Daniel*, cap. 8. 14. of 2300 days, after the Expiration of which the Sanctuary was to be cleanſed, and a moſt glorious Time immediately to follow, ſeemeth to contain 2300 Years, a day in the Prophetical ſtile of Scripture ſometimes ſignifying a Year, and to begin in the Year of the World 3440. together with the Captivity, and to end at the Year of the World 5740. the which is the Year from Chriſts Reſurrection 1740. and from his Birth 1774.

3. *Daniel*'s Number of 1335. ſeemeth to have the ſame Period or Time of ending with that other Number of 2300. according to which the Order of the Numbers ſtand thus,

From the beginning of the Captivity to Chriſts Reſurrection,	560
From Chriſts Reſurrection to the beginning of *Daniel*'s Number 1334,	406
From thence the whole Interval of	1334
	2300

4. *John*'s Number of 1260 Days, ſeem to ſignifie ſo many Years, and to have the ſame beginning both with *Daniel*'s Number, cap. 12. of 1290 Days, *i. e.* Years, and of 1335, to wit, about the Year from Chriſts Reſurrection 406. And thus the Scripture ſeemeth to give us both the time when the Woman, *i. e.* the Church ſhall flee into the Wilderneſs, and how long ſhe ſhall continue, (which is all the time of the Beaſts Reign, *Rev.* 13.) and when ſhe ſhall fully come out, and the Time of the Beaſts Reign, and warring with the Saints fully expire; for allowing that theſe three Numbers have one beginning, but ſeveral Endings, it ſeemeth to point unto us, how as the *Anti-Chriſtian* Darkneſs came on upon the World gradually, ſo it ſhall gradually expire, and ſo the Numbers ſhall ſtand thus;

So

So that *Johns* Number of 1260 Days, *i. e.* Years, as *it* beginneth at the year from Christs Resurrection 406, so *it* shall expire about the year 1666. the which *is* from Christs Birth, according to common Account, 1700.

406
1260
1666

5. And *Daniels* Number of 1290 days, *i. e.* years, as holding forth a second step of the Churches Recovery, and of *Babylon* and the Beasts Overthrow, beginning at 406, endeth at the Year 1696.

406
1290
1696

6. And his last Number of 1335 (that *is* 1334 compleat) beginning also at 406, endeth at the Year from Christs Resurrect on 1740, which *is* from his Birth 1774, when the Church shall wholly be restored to Apostolick Purity and Glory, and to abundant Peace, and *Babylon*, and the Beast and false Prophet shall be wholly destroyed.

406
1334
1740

And if we take the Number 1333⅓. to be the whole Time of the Beast, his gradual beginning and decay, until his final Destruction, the Numbers will stand thus,

The first step or degree of the Beasts Reign at the Year	333
	1333
	1665
The second step or degree of the Beasts Reign at the Year	363
	1333
	1696
The third step or degree of the Beasts Reign at the Year	406
	1333
Brings to the Time of the Personal Anti christ,	1740
To which if we add the reign of the Saints with Christ,	1000
And little Season wherein Satan shall be loosed again.	260
And time from *Adam* to *Christ*,	4000
Makes in all 7000 Years, The World's Age.	7000

Now, that the whole Age of the World consists of 7000 Years, is proved, *first* generally, *secondly*, particularly.

First, Generally, Because the seven Days of the Week, and the seven Years, whereof the last Day and Year were Sabbathical, bear a manifest Analogy to the seven Ages or Days of the World, according to *Psal.* 90. 4. and 2 *Pet.* 3. 8. for as the 7th Day of the Week was a Sabbath, so was the 7th Year a Sabbathical Year, in which Year there was to be neither Sowing nor Reaping, nor laying up the Fruits of the Earth, and in which Year the Bond-Servant might be set free from his Master; all which were Types and Figures of that glorious Sabbath that is to come

in the last Age of the World, that shall be a Time of Rest, Ease, Refreshment and Liberty, as to the Saints in particular, so to the Creation in general, the which shall consist of 1000 Years at least; and as the *Jewish* Sabbath began in the Evening of the sixth day, before it was expired, so shall this glorious Sabbath of the World begin in the Evening or latter part of the six Thousand Years, as about the Year of the World 5740. by the best and most probable Account I can make, to which adding 1000 years, and the little Season (after the the 1000 years are expired) *viz.* 260. the Interval of a Trumpet, wherein Satan is to be loosed, &c. maketh up 7000 years. To which also the Tradition of the House of *Elias* (as is to be found in the *Talmud* and *Cabbala* of the *Jew.*) doth agree, *That the Ages of the World are so divided, that 2000 Years were before the Law, 2000 under the Law, and 2000 under the Messiah, and then the Sabbath*; which as it proveth the Coming of the Messiah in the Flesh, in the close or ending of the fourth *Millenium*, and setting up his Kingdom in his Church in the beginning of the fifth *Millennium*, so it doth effectually refute the Error and Unbelief of the *Jews*, who contrary to the Tradition of their Fathers, as well as contrary to the Scriptures, do not believe that the *Messiah* is come. Concerning which glorious Age and Sabbath of the World, not only *Christian Writers* have made mention, but other *Heathen Writers*, both Poets and Philosophers, and *Plato* in particular mentioneth the 1000 Years; and *Enoch*, who prophecyed of Christs last Coming, *Jude v.* 14 being the 7th Generation from *Adam*, his Translation signifieth the Translation of the Saints from Earth to Heaven in the *7th Millennium* of the Worlds Age: Also, the clean beasts and Fowls that were brought into the Ark by seven, whereof *Noah* was to offer a Sacrifice, hath the like Signification; for the Number *Seven* generally throughout the Scripture is a Mystical Number, and pointeth at this or some other great Mystery wrapt up therein; and as *Enoch* was the 7th from *Adam*, so *Moses* was the 7th from *Abraham*, whose whole Age was 120 Years, that is also a Mystical Number. And with respect to this glorious Sabbath the 92d *Psalm* was penned, and used in the *Jewish Church*, as the *Jews* confess.

2*dly*, Particularly; for the Scriptures of the Old Testament give us a particular Account of the years from *Adam* to the *Captivity*, when the two Tribes and a half were led Captive out of the Land of *Juda*, to *Babylon*; and from the Captivity to Christs Passion, Death and Resurrection

Turrection, consisting of 4000 Years. And the Scriptures of the New Testament, by Prophecy, give us such particular Account of Years, that the total Sum must needs make up 3000 years; for the time of the Beasts Reign, and the Churches Removal into the Wilderness is 1260 prophetical Days, *i. e.* Years, and to this add the 1000 Years Reign of the Saints with Christ, and the Years that past betwixt Christs Ascention and the Church her Removal into the Wilderness, that did consist of some Hundreds of Years, and lastly, the little Season wherein Sathan shall be loosed, after the Thousand Years are expired, all which being added together, shall make up 3000 Years, from Christs Resurrection and Ascention to the end of the World, as doth more particularly and distinctly appear in the particular Chronology before described in this Treatise.

That the *Messiah*, to wit, our Lord Jesus Christ was to come in the Flesh, and suffer Death in the Flesh for our Sins, and rise again, *&c.* some time within the *4th Millennium*, and about the close or ending of it, doth appear also both generally and particularly; Particularly from the Collection of the particular Periods; and Generally, from certain Types, Figures & Analogies found in Scripture; As, 1*st*, From the Analogy betwixt the 4th Day of the Creation, wherein God set up the Sun to shine in the Firmament, and the *4th Millennium*, wherein God sent his Son, the Sun of Righteousness, to give Light unto the World, and raised him from the Dead, and exalted him to sit down at his right Hand in the Heavens, to enlighten the World with more plenty of divine Light and Knowledge, than in the former Ages of the World, though in all Ages of the World he was in some degree the Light of the World, yet not so plentifully enlightening it, in the fore-going Ages, before he came in the Flesh, as since.

2*dly*, From the Analogy betwixt the time of *Isaac*'s Birth, the Type and Figure of Christ, compared with *Abrahams* Age, when *Isaac* was born, and the Time of Christs Birth, compared with the Worlds Age at that precise time; for as *Isaac* was born in *Abrahams* old Age, when he was in the hundred Year of his Age, so *Christ* was born in the Worlds old Age, and by the Analogy of Numbers, and Rule of Proportion, As *Abrahams* whole Age, 175 years, is to the Worlds whole Age, 7000. so *Abraham*'s Age when *Isaac* was born, *viz.* 100 years current, to 4000. the current Age of the World when Christ rose from the dead, which was as a Birth day unto him, according to the Doctrine

of the New Teſtament, that applyeth that Prophecy in *David* to Chriſts Reſurrection, *Thou art my Son, this day have I begotten thee*, *Pſal.* 2. 7. compared with *Heb.* 1. 5. *Acts* 13. 33. *Heb.* 5. 5. for by that Arithmetical Rule, called, *The Rule of Three*, as 175 to 7000. ſo is 100 to 4000.

3*dly*, The Circumciſion of the Fruit-Trees in the fourth year after their planting, according to *Moſes* Law, did Typically & Analogically hold forth, that Chriſt in the fourth Millennium, by the Sacrifice of himſelf on the Tree of the Croſs, ſhould purge away the Uncircumciſion of our ſins, according to *Heb.* 1. 3. *When he had by himſelf purged our ſins, ſate down on the Right Hand of Majeſty on high.*

4*thly*, By the Analogy of the Time in the Year, when the High-Prieſt did make the Typical Attonement for the ſins of the People, and the time of the World when Chriſt our High Prieſt, did make the true Attonement; for by the beſt Computation I can make, the time when the High Prieſt made the Typical Attonement in the moſt holy Place, being the 10th day of the 7th Moneth, doth preciſely anſwer to the 208$\frac{4}{7}$th day of the Year, allowing the Intercalary Moneth, according to the manner of the *Jews* reckoning, which happened every third year, which ſaid 3d year contained 13 Lunar Moneth, and by the Rule of Proportion, As 365 to 7000. ſo 208$\frac{4}{7}$ to 4000.

5*thly*, Chriſts Parable concerning the Fig-Tree, that was 3 years barren, and when in the 4th year the Gardener interceeded with the Owner of it, *to ſpare it one Year, promiſing to dung it*, ſignifieth, how Chriſt in the 4th Millennium did make interceſſion for all Mankind (ſignified by the barren Fig-Tree) that was generally barren of good Fruits, until that God gave the Grace of the holy Ghoſt by Jeſus Chriſt, by which many became fruitful.

6*thly*, *Paul* ſaid, *Chriſt was come in the Fullneſs of Time*, to which the Number of 4000 years doth beſt anſwer, the whole Age of the world being 7000 Years; for the Number 3 is the exact Arithmetical mean or medium betwixt 1 & 4, and betwixt 4 & 7. for as 4 exceeds 1 by 3, ſo 7 exceeds 4 by 3. And this will more clearly appear, if we divide the whole Age of the World into 7 equal parts, by way of Analogy to the Age of a Man, which is ſaid in *Pſal.* 90. to be ſeventy Years, as being not frequently exceeded ſince the Life of Man hath been ſo much ſhortned, to what it hath been in the former Ages. If then we divide the ordinary Age of Man, *viz.* 70 Years, into 7 equal parts, each part containing

containing 10 Years, allowing the first 10 Years to his Infancy or Childhood, the second 10 Years to his Youth, the third 10 years to his Manhood, which was our Saviour's Age when he was baptized, and began his Ministry; the fourth 10 years to his Maturity, or fullness of Age, when he begins to decline in vigour, it is manifest that 4000 years is the only Number that can be most properly called, *The Fullness of Time*; for the first 1000 years was, as it were, the World's Infancy or Child-hood, the second 1000 years the Worlds Youth-hood, the 3d 1000 years the Worlds Manhood, the fourth 1000 years the World's Maturity or ripe Age, beginning to decline to old Age; and as a Father dealeth with his Child, so God dealeth with Mankind; In the Childs Infancy he giveth him Instruction only in plain and easie things, such as his Infancy or Childhood is capable of, and when he transgresseth, he doth not severely punish him; and in his Youth-hood he doth furder instruct him, and when he doth Transgress, he punisheth him somewhat more smartly than in his Infancy; and in his Manhood he doth yet further instruct him, and when he transgresseth, he punisheth him yet more than at any Time formerly, yet not after the severest manner; but when he is come to his full Time or Maturity of Age, as in his 40th year, then he doth instruct him in the greatest or highest things, and if he transgress, he doth punish him most severely; yet all is but a Fatherly Chastizement. And this Allegory *Paul* doth several times point at in his Epistles, and particularly *Gal.* 4. 1, 2, 3, 4, &c. and with a respect to this, *Paul* said, *The Times of Ignorance God wincked at, but Now* (to wit, after Mankind is come to its mature Age, as it was then) *he commandeth all men every where to Repent*; and not only so, but the Mystery of Faith did then begin to be preached to all Nations. And here observe the gradual dealings & proceedings of God towards Men: In the *first Thousand Years* of the World, Men generally had no other Law but that implanted in their Nature, commonly called, *The Law of Nature* (some particular Persons excepted, who were highly favoured of God) In the *second Thousand* God superadded to what was formerly given, certain Laws that he gave to *Noah* and his Posterity. In the *third Thousand* he gave yet a greater superaddition, to wit, the Law of *Moses*, with many excellent Types and Figues, pointing at Gospel Mysteries, and especially that great Mystery of Christ crucified, and Faith in him; & he gave some excellent Prophets after *Moses*, as *Samuel* and *David*. In the *fourth Thousand*, he sent many Wise Men and Prophets.

phets, and last of all he sent his Son, to give the greatest Light of Instruction to the World, by which they that received and believed were blessed, but who rejected, and believed not, were accursed. But that God punished the Old World with a Deluge of Waters, and *Sodom* and *Gomorrah* with Fire from Heaven in the World's Youth-hood, and before it came to its Maturity, or full Age, doth no ways contradict *Pauls* Doctrine, in saying, *The Times of Ignorance God wincked at*, because the Sins for which the old World, and *Sodom* & *Gomorrah*, were punished, were not ordinary Sins common to Mankind, but highly extraordinary, and being against the very Nature of Mankind, so could not be called *Sins of Ignorance*, therefore required to be so severely punished; and yet, as is manifest from Christ's Doctrine, *The sins of* Sodom *and* Gomorrah *were not so great as the sins of them shall be and are, who do not believe and obey the Gospel*, and consequently the punishment of Unbelievers shall be greater than that of the Old World, and of *Sodom* & *Gomorah*; for theirs was but a temporal Punishment, but the Punishment of Unbelievers, is, *To be cast into the Lake of Fire, where the Worm dyeth not, and the Fire goeth not out*; for it cannot be proved that the Souls of them that were drowned in the Flood, or were burnt with Fire in *Sodom*, did all perish, so as to be cast into Hell Fire, which is the second Death.

The sojourning of the People of *Israel* 40 years, before they came into the Land that God promised to give unto their Fathers, & unto them, doth bear a manifest Analogy with the time of the Church her being in the Wilderness; and as after the expiration of 40 years the People came into the Promised Land over *Jordan*, not under the conduct of *Moses*, but of *Joshua*, so the Church, after the expiration of the full time of her being in the Wilderness, shall come into the clear Gospel Dispensation, (called frequently in Scripture, *The Kingdom of God*) under Christ, of whom *Joshua* was a Type. And though the time, as described by *John* in the *Revelations*, of the Church her abode in the Wilderness, is but 1260 days, as pointing at the first step of her egress, or coming out, yet as described by *Daniel*, with respect to the last step and full egress, is 1335. And to me it is evident that he hath a respect to that great mystical Number $1333\frac{1}{3}$. which is $\frac{1}{3}$ of 4000 years, which differeth but a small fraction from 1335. considering the beginning of the last year, which shall put an end to all the Troubles & Persecutions of the Church, until the *Thousand Years* begin. If then we divide 1333 by 40, the quotient shall yeild $33\frac{1}{3}$. which is another great Mystical Number,

Number, containing the Years of our Saviours Life upon Earth, betwixt his Birth and Crucifixion, which is a sort of Mystical Year, wherein that glorious Sun of Righteousness did run his Course from the beginning to the end, and 40 such Mystical Years make up 1333 common years, the time of the Churches full abode in her Wilderness Condition, and 50 such Mystical years (which is a mystical Jubile) make up 1666. with a fraction. And therefore at the expiration of the said Number of years from Christs Resurrection, *viz.* 1666. which is from his Birth 1700. the true Church of God may expect a great Jubile Year, and time of great Rest, Joy and Liberty, from all manner of Persecution, & the Jubile Trumpet shall sound sweetly, to wit, the joyful Sound of the Gospel, which shall be heard through Nations, and continue without Interruption, until the last Persecution shall begin, under the Personal Anti-christ, which will be very smart, but short, *viz.* three years and a half literally understood.

Note, That as the Church did gradually go into the Wilderness, *viz.* from the year 333. after Christs Resurrection, to the year 406. so she will gradually return, and come out again, *viz.* from the year after Christs Resurrection 1666. to the year 1740. And as betwixt 333 and 1666 there are years 1333, answering to *Daniel*, so betwixt 406 and 1666. there are 1260. answering to *John*'s Revelations; which doth reconcile the seeming Difference betwixt *Daniel* and *John*.

The division of *Moses* Age (which was 120 years) into three equal parts, each part containing 40 common years, doth to me plainly Point at a great Mystery, *viz.* the Dispensation of God towards his Church, from *Noah*'s Flood to the beginning of the *Thousand Years*, consisting of 4000 years, which 4000 years divided into 3 equal parts, each part shall contain 1333 years, and such equal Divisions shall give us great Light and Instruction into the true Chronology of the Worlds Age, and several Periods of it.

When *Moses* was 40 years of Age, having killed the *Ægyptian*, he fled to *Midian*, and dwelt with *Jethro*, and kept his Flocks, and married his Daughter; and except that, little more is said of him until he was other 40, to wit, 80 years old, at which time he was sent to *Pharoah* to bring the Children of *Israel* out of *Ægypt*. But the manner of *Moses* Preservation from being drowned in the Waters, by his being put by his Mothrr into a little Ark to swim on the Waters, doth bear a manifest Analogy with *Noah*'s swiming on the Waters in the Ark;

and

and therefore the first 40 years of *Moses* life respects the state of the Church from the Flood of *Noah* until *David*, after he smote the King of the *Jebusites*, and had peaceable Possession of the Kindom; which Period of Time, from the Flood until King *David*, about the tenth Year of his Reign, shall be found to consist of 1333 years, by the best Chronological Account: The second 40 years of *Moses* life respects the state of the Church from *Davids* time, when he became King over all *Israel*, to the time that the Church was called out of *Egyptian* Darkness, both of degenerate *Judaism* & gross *Heathenism*, by the Ministry of Christ and his Apostles, and other their faithfull Successors, untill the year after Christs Resurrection & Ascention 333. after which time she began to make her first step into the Wilderness, even as the Children of *Israel*, after their great Deliverance by *Moses* at the 80th year of his Age, did go into the Wilderness for the space of 40 years, so the Church, after this great Deliverance by Christ and his Apostles, *&c.* goeth into the Wilderness for the space of 40 mystical Years, which are 1333 common years, and reach to the year 1666. The third 40 years of *Moses* Life respects the state of the Church during her abode in the Wilderness, and the first step of her egress, each Period consisting of 1333 years, making in all 4000 years from *Noah*'s Flood, to the time that the Church maketh her first step out of the Wilderness, to which if we add the 70 years of the Churches great Peace, and *Babylons* Captivity and Desolation, under the pouring out of the *seven Vials*, and 3 years and a half for the Personal Anti-christ his Reign, the whole shall be 5740 from *Adam* to the beginning of the 1000 Years, wanting only a small part of ten years, the occasion of which defect may possibly be, that being a small Number it is not regarded, when the Analogies of Numbers are roundly considered, or rather possibly, as is probable, the full Number of Years from *Adam* to the Flood is really 1666. altho' by our common reckoning we make up but 1656. because possibly the odd Days, Weeks or Moneths that are not mentioned over and above the Years in the Geneologies from *Adam* to *Noah*, might make up the odd ten years; for *Noah* being the tenth Generation from *Adam*, if in every Generatiou we allow the years of each to be perfect years, and not current years, and that each had so many odd days, weeks or moneths, over the perfect years, withal allowing one year to the Flood it self, before the Earth was perfectly dryed and made fit for Habitation, it may easily be conceived, without any streign, that

the

the Number of years from *Adam* to the Flood, including the time of the Flood it self, might be 1666. But then, to make the Chronology of the World to agree in all its parts, and be in Harmony with the whole, and exactly to correspond with the general Analogies, we may suppose it as possible, that in the following Geneologies the years may be reckoned not perfect and compleat years, but current, each Geneology wanting some odd days, weeks or moneths, to make the years perfect years; and thus it may be allowed, that the ten years added to the Period from *Adam* to the Flood, to make them 1666. may be taken away from the Periods following; and yet the whole shall remain, as given in the particular Chronology. And seeing it cannot be rationally supposed that the years of mens Age, when they began to have Children born unto them, were precisely perfect years, but rather either current, or some odd days, weeks or months over and above, we may therefore give some grains of allowance for such a small Number of years as ten, that may be either added to or substracted from certain Periods, that the general and particular Chronology may the better agree; by the General, I mean that which is found out by Analogies, and Mystical Numbers, as is above described, having proved by such Analogies of Numbers, that Christ behoved to come and suffer Death, and rise again, in the close or ending of the fourth *Millennium*, and not in the fifth or sixth, as some have imagined, following the *Septuagint* Translation, which through some mistake, widely differs from the *Hebrew*.

Now whether the Years from *Adam* to the Floood be reckoned, as commonly, 1657. or 1666. it maketh no Error in the general Sum, seeing if we add ten years to the first Period, we substract it from the following Periods. Beside, for a further evidence that it is very probable the said ten years may be lost in the odd Dayes, Weeks or Months not set down in *Gen.* 5. observe, that the best Chronologers say, that *Dionysius Exiguus*, the *Roman* Abbot, who began the Christian Epocha, by the ommission of some odd Days, Weeks and Months, in the Reigns of the Emperors, from Christs Birth to his time, which was 600 years, lost divers years, some say 2, others say 3, Bishop *Usher* saith 4, and another Author saith 5, which makes our vulgar Account fall short of the the true Account by some years; The like Example we have in our English History, concerning the Reigns of some of the Kings and Queens of *England*; for from K. *Henry* the 8th to

King *Charles* the 1ſt, incluſive, it is 137 perfect years, but the odd Months and Days make it three years more, in all 140. within the ſhort ſpace of 140 years; how eaſie then is it to allow ten years to be loſt in 1666? Now if for the probable Reaſons above given, we may allow betwixt *Anam* and the Flood the Number of 1666 years, (by the addition of ten years over the vulgar Account) it will not only well ſuit to the Analogy of *Moſes* Years, compared with the years from the Flood to the Churches coming out of the Wilderneſs, but it will wonderfully ſuit with the time from Chriſts Reſurrection, to the time of the Churches Reſtoration, containing the ſame Number of 1666 years; for as the World was, as it were, renewed and reſtored again by *Noah*, after 1666 years from *Adam*, ſo the World ſhall be again reſtored and renewed by Chriſt, 1666 years after his Reſurrection. And as the Flood of Waters came upon the Ungodly and deſtroyed them at the year 1666 from *Adam*, ſo it may be expected that though not a Flood of matereal Waters, yet a Flood of Judgments will be poured forth upon the Ungodly and Impenitent at the year 1666 from Chriſts Reſurrection. And as *Noah* was preſerved ſafe in the Ark, during the time of the Deluge of Waters, at 1666 from *Adam*, ſo the Saints and true Believers ſhall be preſerved ſafe in Chriſt, from the deluge of thoſe fearful Judgments that are to come upon the World of the Ungodly, and ſhall begin about that very year 1666 from Chriſts Reſurrection, to be poured forth.

And thus in another Method, differing from the former in ſome particular Periods, yet agreeing in the ſum Total, I ſhall in this Table deſcribe the ſeveral Periods of the Worlds Age.

1.	From *Adam* to the flood of *Noah*,	1666
2.	From the flood of *Noah*, to the tenth year of *David*'s Reign,	1333
3.	From thence to the Churches being brought out of *Egyptian* darkneſs,	1333
4.	From thence, the time of her Wilderneſs ſtate, to her Reſtoration,	1333
5.	From thence the 70 years of *Babylons* Deſolation, & Churches quiet,	70
6.	The time of the Perſonal Ant-chriſt his Reign, 3 year & half,	3
7.	The Reign of the Saints with Chriſt,	1000
8.	The little ſeaſon wherein Satan is to be looſed,	260
	In all	7000

The equality of theſe Intervals of Time in the 2d, 3d & 4th Periods is greatly obſervable, and is a ſtrong rational Confirmation, that theſe Numbers are very Myſtical, and have a deep Myſtical Signification, beyond

yond what is yet vulgarly known. And it seemeth very probable, that the 120 years, mentioned *Gen.* 6.3. God saying, *Mans days shall be 120 years, wherein his Spirit should strive in Man*, do respect the said 4000 years from the flood of *Noah* to the Churches Return out of the Wilderness; for during all that time, after the world was re-peopled, after the Flood, the Spirit of God hath strived in Man to restore him, but hath little prevailed in the general; nevertheless, at the Churches Restoration, the Spirit of God will mightily prevail in Men for their Restoration. But whereas some understand that these 120 years, mentioned *Gen.* 6.3. do only relate to that precise Number of years wherein the long-suffering of God was to wait upon men, that they might Repent; this hath no ground from Scripture; as if the Patience and Long-suffering of God were confined within that short space of time; for Gods long suffering did extend to them for some hundreds of years before the deluge came. But if they refer it to the time when *Noah* was 500 years old, mentioned *Gen.* 5. 32. until the flood came, that space containeth only 100 years; for *Noah* entred into the Ark when he was 600 years old. Others with as little reason understand these 120 years of the common Age of Mans Life after the flood, but men generally after the flood, for a long time, lived much longer, and I find not the Age of any Man but *Moses* to be 120 years.

And whereas it hath been said above in this Treatise, *That by the most probable Computation, the Thousand Years shall begin about the Year of the World* 5740 *which is from Christs Resurrection* 1740. Besides the other Reasons given, and Analogies of Mystical Numbers, this seemeth mystically to be contained in the Number of the Years of the clean Beasts, that God commanded *Abraham* to offer up for a Sacrifice, when God made the Promise to him, *That his Seed should inhabit all that Land from the River of* Ægypt, (*viz.* Nylus) *to the great River* Euphrates; which hath not been hitherto accomplished, but the accomplishment of it is to be referred to the beginning of the Thousand Years. Now the killing and dividing the Beasts signifieth, That *Abraham's* Posterity should undergo great Sufferings before the Promise should be accomplished, and that they should be seperated asunder and scattered, and yet come together again, signified by the laying each piece one against another; but that he divided not the Birds, signifieth, That in the Persecution they were to suffer in *Egypt* under *Pharoah*, they should not be seperated asunder; and therefore the Birds refer to the time that

God gave this Vision to *Abraham*, *Gen.* 15. until they came out of *Egypt*; the years of the Beasts, to wit, the Heifer 3 years old, the She Goat 3 years old, and the Ram 3 years old, refer to the time from their coming out of *Egypt*, until the beginning of the *Thousand Years*, counting each year to be a Mystical Year, containing as many years as one common year containeth days; but then it must be Lunar Years, that best suits to the suffering state, each Lunar year containing 355 days, and by this Calculation 9 years shall contain 3195, being the time from the People of *Israel* their going out of *Egypt*, unto the beginning of the 1000 Years; and by the particular Chronological Account in the first Sheet, just so many years are betwixt the People of *Israels* going out of *Egypt*, and the beginning of the 1000 years, as in the following Table:

From the People of *Israels* going ont of *Egypt* to the foundation of the Temple,	480
From the foundation of the Temple to the Captivity,	417
From the Captivity to Christs Resurrection,	559
From Christs Resurrection to the Thousand Years,	1739
In all	3195

If then according to the former particular Chronology we add the years from the beginning of the World, to the time that the People of *Israel* went out of *Egypt*, into one sum, it shall make 2545 years, to which adding the Years of the former sum, (*viz.* 3195) the whole Time from *Adam* to the *Millennium* is 5740 Years.

That the Number of Years from *Adam* to the going forth of the People of *Israel* out of *Egypt*, is 2545, is apparent by the following Table,

From *Adam* to the flood,	1657
From the flood to the Birth of *Abram*,	383
Abraham's Age when the Promise was given,	75
From thence to their coming out of *Egypt*,	430
In all	2545

Note also, That the 40 Natural hours betwixt Christs Death and his Resurrection beareth Analogy with 40 Mystical Hours betwixt his Resurrection and the Year 1666, which is expected to begin the Churches full Return out of the Wilderness, allowing the Scripture Analogy of a Day consisting of 24 hours, compared to 1000 Years; for by that Analogy, *If* 24 *Hours give* 1000, 40 *H. give* 1666 *& two* 3*ds.*

Also,

Alſo, the 6 hours Chriſt did hang upon the Croſs, with his Arms ſtretched forth, do ſignifie, that for 6 Myſtical Hours (viz. 2000 years, each hour being 333 years & one 3d) Chriſts Sufferings and Death ſhould be preached unto the World, in order to mens Salvation, and Chriſt crucified, and as it were hanging on the Croſs, and bearing all mens ſins in his Body on the Tree, by the preaching of the Goſpel, ſhould be evidently ſet forth to all Nations, making an Invitation to all, with his hands ſtretched forth, *To accept of the Mercy and Grace that cometh by him, as he did ſo ſuffer, and riſe again.* And then the outward Sabbath, its immediately ſucceeding thoſe 6 hours that Chriſt hung on the Croſs, doth ſignifie, That the World's Sabbath (which is the 1000 Years) ſhall immediately ſucceed after thoſe ſix Myſtical Hours of 2000 years from Chriſts Reſurrection.

Having thus given a Scriptural Chronology of the Age of the World, and ſeveral Periods thereof, with an explanation of ſome Myſtical Numbers and Analogies, which in time may be further opened, I ſhall in the next place proceed to explain the Intervals of the 7 Churches of *Aſia*, to whom *John* writ in his Book of the *Revelations*, which ſeem plainly to ſignifie 7 ſeveral ſtates of the Church in general from Chriſts Reſurrection to 2000 years, each Church containing the Interval of 333 years and one 3d, except that *Philadelphia* and *Laodicea* ſeem to fall within one and the ſame Interval, *Philadelphia* repreſenting the true Church, and *Laodicea* a ſeeming or pretendedly reformed Church, imbracing the Form of Truth, but greatly falling ſhort of the Life and Power of it. [*Note*, That this Number 333 years and a 3d, is a Myſtical and Prophetical Number, being one 3d of 1000, which 1000 years is called, *A Watch of the Night*, *Pſal.* 90. 4. and therefore 333 and a 3d is one Myſtical Hour of that Watch.]

The *Firſt* is the Church of *Epheſus*, her Interval extendeth from Chriſts Reſurrection and Aſcention, to the year 333. She is blamed in nothing but for her Decay and Remiſneſs in her firſt Love, for which ſhe is ſeverely threatned; and to which the Name *Epheſus* doth well anſwer, which ſignifieth either *deſirable* and *lovely*, as ſhe was at her beginning, or *remiſſive* and *decaying*, as ſhe was in the latter part of her Interval; however ſhe retained the purity of Doctrine, and earneſtly withſtood the Hereſies that began to ariſe in that Interval.

The *Second* is the Church of *Smyrna*, from 333 after Chriſts Reſurrection,

rection, to the year 666, who is described by *her Poverty, & Tribulation, and Sufferings*, and she is plainly distinguished from the false Church or VVhore of *Babylon*, that began in this Interval, called, *The Synagogue of Satan*. And the Name of the true Church given her, to wit, *Smyrna*, that signifieth Myrrhe, doth well answer to her; for as Myrrhe being bruised, giveth a fragrant smell, and is bitter to the taste, yet very Medicinal, so was the state of the faithful during this Interval.

The *Third* is the Church of *Pergamus*, from the year 666, to 1000, who is commended *for holding fast the Faith*, yet reproved for *suffering them that held the Doctrine of* Balaam, *and the* Nicolaitans, and these were the false Church, that in this Interval did both teach and practise Idolatries, as Church History plainly proveth; and the Name *Pergamus* doth answer to her, for as *Pergamus* was the chief City in *Asia*, and famous for lofty Towers and stately Buildings, so in this Interval the Church became rich in worldly Riches, and had many great and fair Edifices and Buildings, the Monuments whereof remain in many places to this day; but it seemeth that sincere Preachers were few, therefore God promised, *That such as did overcome, he would give them to eat of the hidden Manna*, as he gave to the Children of *Israel* in the Wilderness outward Manna to eat, when Bread produced by mens Labours was wanting.

The *Fourth* is the Church of *Thyatira*, which is commended for her *Works, Charity, Service, Faith, Patience, and the last to be more than the first*, answering to her Name, that signifieth, *The Sacrifice of Labour*, (as some render the Etymology of it) but is reproved for her suffering *Jezabel, i.e.* many false Teachers, to teach and practise gross Idolatry, as accordingly came to pass within this Interval, *viz.* from 1000 to 1333.

The *Fifth* is the Church of *Sardis*, whose Interval reacheth from the year after Christs Resurrection 1333. to the year 1666. which is the Interval now current, and is a plain description of the *Protestant* Churches, that began from the days of *John Wickliff*, who flourished about the beginning of this Interval, after whom followed *John Hus* and *Jerom* of *Prague*, and about one hundred years after *Luther, Zuinglius, Calvin*, and many other Protestant Teachers, who opposed many Errors of the false Church, yet were short in divers things. And tho' she hath a few Names in her that are worthy, *who have not defiled their Garments*, yet the generality of her Professors are greatly blamed for

their

their Insincerity, *having a Name to live, and yet being dead*: And her Name doth answer to her, for *Sardis* is the Name of a Stone of a fleshly colour, intimating the Condition of this Church to be more carnal than spiritual.

The *Sixth* Church is *Philadelphia*, that signifieth, *The love of the Brotherhood*, that is yet to come, and beginneth from the year after Christs Resurrection 1666. which is from his Birth 1700. and extendeth to the year 2000. and therefore within this Interval the *Thousand Years* Reign of the Saints with Christ beginneth: This Church doth well answer to her Name, for in her shall be great *Love* and *Unity* among Brethren, a thing that hath not greatly abounded hitherto among Professors of *Christianity* in general, since the Apostacy began. This Church is greatly commended, and in nothing reproved, and great Promises are given to her, as particularly, *That God will set before her an open Door, that no man can shut*; which signifieth the great success her Ministers shall have in the preaching of the Gospel, to the real Conversion of many from *Heathenism*, *Judaism*, and *Hypocrisie*, to real *Christianity*; also, it is promised to her, *That the false Church* (called here again the *Synagogue of Satan*) *shall bow to her, and acknowledge, That she is loved of God, and preferred.* And this *Philadelphian Church* doth reach to the glorious Time of the 1000 Years, as is plainly implyed in the Promise annexed to the Over-comers in this Church, which is, *That God shall write upon him that overcometh, the Name of God, and the Name of the City of God, &c.*

The *Seventh* Church is that of *Laodicea*, that signifieth *vulgar Righteousness*: This Church shall be much more in Profession than Possession, having a great conceit of her Attainments, as if she were rich with spiritual Riches, & had great Knowledge, and sight of spiritual things, *yet she is poor and blind, &c.* and is *luke-warm, and without true Zeal*: She is commended in nothing, and therefore short of all the other. But it is not to be understood that she succeedeth in a distinct Interval after the *Philadelphia* Church, but she shall be contemporary with her, professing the same Faith, Doctrine and Christian Religion with her, but out of the Possession of that Life, Power and Virtue which the other hath; yet she is bid *Repent*, and a Promise given her on condition of Repentance, and therefore it is not only possible, but probable, that many shall be truely converted that did belong to her, and so become real and true Members of the *Philadelphian* Church.

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The *seven Seals* seem also to signifie certain Intervals of Time from Christs Resurrection to 2000 years, and as it seemeth unto me the six Seals reach from Christs Resurrection unto 2000 years, divided into six equal parts, and the seventh Seal seemeth to be a Synochrism with the sixth. According to which the Intervals of the first six Seals are as followeth, *viz.*

The first Seal reacheth from Christs Resurrection to the year 333. at the opening of which Seal *John* said, *he heard a Voice say, Come and see, and he saw a White Horse, and he that sate on him had a Bow, and he went forth conquering and to Conquor*; the Rider is Jesus Christ, and the White Horse, his Ministers, and the Bow in his right hand, the Power of his heavenly Doctrine, which mightily prevailed for 333 years.

At the opening of the second Seal there went forth a *Red Horse*, and a great Sword was given to him, which signifieth Souldiers & Captains of Armies, raising great Wars in the World, to the great effusion of Blood, which happened all over the *Roman Empire*, as is clear from History, from the year 333 to 666.

At the opening of the 3d Seal, *lo, a Black Horse appeared, and he that sate on him had a pair of Ballances in his hand*; Is not grievous Famine signified hereby, and that both natural and spiritual? both which came to pass in this Interval, *viz.* from 666 to 1000.

At the opening of the 4th Seal, *behold, a pale Horse, and whose Riders Name was Death, and Hell followed him, and Power was given to him over the fourth part of the Earth, to kill with the Sword, with Hunger, and with Death, and with Beasts of the Earth?* Doth not this signifie a Complex of all the former evils which happened in the two preceeding Intervals, together with an increase or addition of more; for doth not killing with the Sword signifie Wars, Hunger, Famine, and Death, which was the Riders Name, and the Beasts of the Earth foul unclean earthly Spirits, miserably deceiving People in this Interval with great Heresies and damnable Doctrines, drowning Souls to Perdition, from the year 1000 to 1333.

In the Interval of the 6th Seal, *viz.* from 1333 to 1666. *John* saw under the Altar the Souls of them which were slain for the Word of God, which signified great Persecution and killing the true Servants of God, which came to pass in this Interval. And why did they so earnestly desire, *That God would avenge their Blood on them who at that time were to dwell upon the Earth?* was it because the Justice of God is glori-

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fied in taking Vengeance on the Wicked, even as his Mercy is glorified in ſhowing favour unto the Godly? but was it not alſo becauſe they did know that the time when God would avenge their Blood on them who were to dwell on the Earth, ſhould alſo be joyned with the time when they ſhould receive the Reward of the hundred folds, which Chriſt promiſed them at the firſt Reſurrection, or living again in the 1000 Years?

In the Interval of the 6th Seal, *viz.* from 1666 from Chriſts Reſurrection, to 2000. doth not the *Earth-quake, the Sun's becoming Black, and the Moon as Blood, the Stars of Heaven falling unto the Earth, the Heavens departing as a Scrole, the Mountains and Iſlands being moved out of their places*, all ſignifie great Overturnings, and the down fall of all corrupt, unjuſt and Tyrannical Governments of all ſorts every where in the World, and a quite and total changing the way and manner of them, that ſo the Kingdoms of the World may be the Lords, which ſhall certainly be fulfilled within this Interval; for then ſhall that be fullfiled on ſuch Rulers and Magiſtrates, who have not ruled for God, and have not ſought his Glory, which is written, *Pſal.* 2. 9. 10. *Thou ſhalt break them with a Rod of Iron, thou ſhalt daſh them in pieces like a Potters Veſſel; be wiſe now therefore, O ye Kings, be inſtructed, O ye Judges of the Earth*, and *Iſa.* 23 9. See the Effects of the opening of the ſixth Seal, *Rev.* 6. 12 to 17. And as this ſhall be a moſt fearful & calamitous Time to all the Ungodly of all ſorts, both great and ſmall, ſo it will be a Time of great Joy and Praiſing God to all the faithful.

The ſeventh Seal ſeemeth to contain 70 years great Peace to the true Church, which being interrupted with a Perſecution of 3 years and a half, is called half an hour, after which Perſecution, great Peace and Happineſs to the very laſt, at the ſounding of the 7th Trumpet doth follow.

The *firſt Trumpet* by Computation beginneth at the year 180. from Chriſts Reſurrection (that ſpace of 180 years being allowed for the Angels offering up the much Incenſe, with the Prayers of the Saints, it being a time of great fervent Zeal and Devotion, and the Angels preparing to ſound) and reacheth to the year 440. And at the firſt Angels ſounding there followed *Hail, and Fire mingled with Blood*, the Hail ſignifying many groſs Errors & Hereſies that did afflict the Church within that Interval, as the Hereſie of *Arius, Manichæus, Pelagius,*

Neſtorius,

Neſtorius, *Entyches*, and many others that aroſe within that Interval; The *Fire* and *Blood* ſignifying, the great Perſecutions, even to Fire and Blood that did accompany; for now theſe that did bear the outward Name of *Chriſtians* did perſecute each other to death, about their differing Opinions, which they would force and impoſe the one upon the other; and it had this effect, *that a third part of the Trees was burnt up, and all green Graſs was burnt up*, ſignifying a great Affliction upon both ſorts, of high and low, but moſt generally upon the low ſors, deſigned by Green Graſs.

The 2*d Trumpet* by computation reacheth from 440 after Chriſts Reſurrection, to the year 700. within which Interval *a great Mountain burning with Fire was caſt into the Sea, and the third part of the Sea became Blood, &c.* This great Mountain is probably both *Rome* and the *Roman Empire*; for within this Interval *Rome* that had exalted her ſelf as a great Mountain in Pride, over all other Churches, was deſtroyed by Fire (in great part) ſeveral times, and the *Roman Empire* miſerably ſpoiled and laid waſte by the Invaſion of the *Goths*, *Huns*, *Vandals*, and other Northren Nations; and becauſe the *Roman Empire* is reckon'd by Computation to be the third part of the habitable World then known, therefore this Calamity is ſaid to have fallen upon the third part of the Sea, by the Sea meaning the Nations & People thereunto belonging.

The 3*d Trumpet* by Computation reacheth from 700 to 960, within which Interval *a great Star fell from Heaven upon the third part of the Rivers and Waters, by which they were made bitter, ſo that many men dyed of the Waters, the Name of that Star being called Wormwood*; by which Star ſeemeth to be underſtood ſome great degeneration of the Teachers and Clergy of the Church of *Rome*, and ſome great corruption of Doctrine, compared to Waters that made them bitter, ſo that many dyed of them; and though before this time the Apoſtacy had entred, and a great departure was made from the true Life & Spirit of *Chriſtianity*, and ſeveral Superſtitions and Errors had crept in, and the Biſhops of *Rome* had exalted themſelves over all other Biſhops, yet until this Interval began the Church of *Rome* did hold an external Profeſſion of the Eſſentials of *Chriſtian Doctrine*; but after this Interval began, very great Errors were received and held, and earneſtly preſſed, which deſtroyed many Souls, even within the Church of *Rome* her ſelf, as Adoration of Images, Praying to Saints, and other groſs Superſtitions.

The 4*th Trumpet* by computation reacheth from 960. to 1220. within

in which Interval *the third part of the Sun, Moon and Stars was ſmitten*; whereby is plainly intimated, the greet obſcuration of the worldy Government of the Emperors, Kings and Princes, called *Chriſtian*, by the greatneſs of the Popes of *Rome*, who within this Interval, but not before, exalted himſelf over them all in Power and Greatneſs, as the Hiſtory of the Popes and Emperors doth ſufficiently confirm, that did not a little obſcure and darken them: And the *third part* is mentioned in all theſe four Trempets, either to ſignifie, That theſe Calamities ſhould afflict the *Roman Empire*, that is juſtly reckoned the third part of the (then) known World, or to ſignifie alſo the great decay of Truth and true Doctrine, as to ſay, one third part of the whole.

The other following Trumpets, as they bring greater Woes, ſo the Effects of ſome of them at leaſt, are more univerſal.

The *5th Trumpet* reacheth from 1220 to 1480. within which time *the Bottomleſs Pit was opened, and a Smoke aroſe, and out of the Smoke came Locuſts, which did torment Men, but not kill them, nor could they hurt them that had the Seal of God in their Fore-heads:* Some by theſe Locuſts underſtand the *Turks*, but it cannot be the *Turks* that are meant by theſe *Locuſts*, becauſe theſe Locuſts have not Power to kill men, but to torment and ſting them, whereas the *Turks* have killed many Thouſands of men, therefore by the Locuſts are moſt fitly underſtood, *Popiſh School-men*, and many Orders of *Popiſh Monks & Friars*, that ſting and torment mens Conſciences with their ſtingy Doctrines and Hereſies, that did ariſe and greatly ſwarm & abound within this Interval; and their Power was to continue *five Moneths*, partly by an allegorical Alluſion to the uſual time of the abode of the Locuſts in theſe Countries, intimating that theſe myſtical Locuſts ſhould abide the 5t twelfth part of 1260 year, *i. e.* 520 years, *viz.* the whole ſpace of two Trumpets, *viz.* from 1220 to 1740. tho' within the Interval of the 6th Trumpet before it be expired, they ſhall greatly decay and vaniſh away.

The *6th Trumpet* by computation, reacheth from the year after Chriſts Reſurrection 1480 to 1740. which is the preſent current Interval; and the Number of Horſe-men being *Two hundred Thouſand Thouſand*, muſt certainly be underſtood the *Turks* great Army of Souldiers, which began about the beginning of this Interval to invade the moſt Weſtern parts of the World, weſt from *Euphrates*, and who have already deſtroyed many Thouſands profeſſing *Chriſtianity*; and they are ſaid to have been formerly bound by the great River *Euphrates*, but are ſince looſed,

deſigned by four Angels, in reſpect of four Angelical Preſidents, that were over them (as all Nations have their Angels ſet over them) *which were preparing for an hour, day, month and year; i. e.* for about the ſpace of 391 years, backwards from 1480. as the *Turkiſh* Hiſtory doth confirm, that ever ſince that time they have greatly encreated in ſtrength and greatneſs. And that it is ſaid, *The third part of men was to be killed by them by Fire, Smoke and Brimſtone*, ſignifieth the Guns, which ſoon after they were invented, were made uſe of by the *Turks* againſt the *Chriſtians*, and by which they have killed many thouſands; and *the third part of Men*, ſignifieth, as is ſaid, the *Roman Empire*, eſteemed by computation the third part of the World, as then known; and it plainly ſeemeth to be implyed, that this great ſtroke that ſhall fall upon the profeſſed *Chriſtians* by the *Turks*, ſhall fall upon the *Popiſh Countries* and *People* thereunto belonging, for their great Idolatries & worſhipping Devils, and Idols of Gold, and Silver, and Braſs, and Stone, and Wood, and other groſs ſins, which ſincere *Proteſtants* are not guilty of; and therefore it may be hoped, if all ſincere Proteſtants in their ſeveral Profeſſions be earneſt with God in Prayer, they may obtain it of God, that they ſhall be ſpared, which I heartily pray and deſire of God, that ſo it may be, if it be his Will, and that as God would have ſpared *Sodom*, & the other Cities for the ſake of a few righteous Perſons being there, if they had been found, ſo that it would pleaſe God to ſpare the *Proteſtant Countries* and *People* (and unite their hearts in true Chriſtian Love together) if there be found among them ſuch righteous Perſons, whoſe Prayers ſhall prevail with God in behalf of their Brethren.

The *7th Trumpet*, by computation, beginneth at the year after Chriſts Reſurrection 1740. and reacheth to 2000. in the beginning of which the glorious Time of the Thouſand Years commenceth, and the firſt Reſurrection proper only to the Saints, but which bringeth great wrath upon all that remain Ungodly and Impenitent; and after the 1000 Years are expired, the reſt of the dead ſhall live again, to wit, the Sinners and Unrighteous, to receive the Sentence of Damnation, *Goye Curſed*, &c. which is the Reſurrection of the Unjuſt, &c. And here *Note*, That the Viſions of the little Book, which *John* was commanded to eat, &c. and the meaſuring of the Temple and Altar, and them that worſhip therein, & the Prophecying, killing and riſing of the Witneſſes, being they are ſet down betwixt the 6th Trumpet its beginning to ſound, and the beginning of the 7th Trumpet its ſounding, this proves

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that all theſe three Viſions belong to the Interval of the ſixth Trumpet; and as the 7 Thunders may belong to the time ſince the ſixth Trumpet began, carrying on the Proteſtant Reformation to a greater degree of Perfection, from the days of *Luther*, who appeared about the beginning of the 6th Trumpet, *viz.* 1480 from Chriſts Reſurrection, which is from his Birth 1614. And in the year 1517. *Luther* made a great appearance in oppoſition to the Popes Indulgences; ſo the time of the meaſuring of the Temple, Altar & Worſhippers, as alſo, the Prophecying, Killing and Rising of the Witneſſes, is yet to come ſome time within the ſixth Trumpet, the killing of the Witneſſes belonging to the time under the Perſonal Anti-chriſt his Perſecution; but the meaſuring the Temple perhaps may begin about the year 1666 from Chriſts Reſurrection, which is from his Birth 1700.

Such who have any meaſure of a divine Opening of theſe Prophetical Viſions, and are but a little skilled in Church Hiſtory and the Hiſtory of the World in general, may eaſily perceive how the events of things, ſo far as the Prophecies are as yet fullfilled, anſwer to theſe Intervals. Now Ld. *Nieper* of *Marcheſtone* in his Commentary on the *Revelations* alloweth the equal Interval of 250 years to a Trumpet, but I allow 260 to each, which as it better anſwereth to the Hiſtorical Events, ſo is a more Myſtical Number, containing 9 Lunar Revolations, anſwering to the ordinary time the Child lyeth in the Mothers Womb; for $28\frac{8}{9}$ Days multiplyed by 9 Moneths, produceth 260, which being added to 1000, maketh 1260 the time of the ſpiritual or myſtical reign of the ſpiritual or myſtical Anti-chriſt in Years, and the time of the Perſonal Anti-chriſt in Days.

Next, I ſhall make an Eſſay to ſhow the Intervals of the *ſeven Vials* of Wrath that are to be poured out upon *Babylon*, the Beaſt and falſe Prophet, which ſhall contain 70 years, and will begin about the year 1666 from Chriſts Reſurrection, and will end about the year 1736. but counting from his Birth will begin about 1700, and end at 1770. The Order and Time of the ſaid Vials, are as followeth, *viz.*

The firſt Vial was poured forth upon the Earth, to wit, the Inferiour ſort of the falſe Church, who are like to ſuffer ſome great Reproach & Diſcontent within this Interval, *viz.* from the year 1700. to 1710.

The 2*d Angel poured his Vial on the Sea*, ſignifying ſome great ſtroke to fall upon the falſe Teachers, eſpecially theſe called the high Clergy, from 1710 to the year 1720.

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The 3*d Vial is poured forth upon the Rivers*, signifying the like ſtroke upon the Inferiour and Vulgar, from the year 1720, to 1730.

The 4*th is poured upon the Sun*, ſignifying a great Eclipſe and Darkneſs upon the falſe Church her outward Glory and Splendor, from 1730 to 1740.

The 5*th Vial is poured upon the Seat of the Beaſt*, which poſſibly may be *Rome*, from 1740 to 1750.

The 6*th Vial is poured upon the great River Euphrates*; which ſeemeth to ſignifie a ſtroke upon the great *Turk*, who poſſeſſeth the Country about the River *Euphrates*; and alſo in this Interval (*viz.* from 1750 to 1760.) the Kings of the Earth ſhall gather together at *Armagiddon*.

The 7*th Vial is poured on the Air*, which finiſheth the Deſtruction of *Babylon*.

I know ſome are of the mind that the Vials are already begun to be poured forth, and that at leaſt four Vials are already expired, but I am not of that mind, judging rather that the firſt ſhall begin about the year 1700. And within this Interval of 70 years, *viz.* between the year from Chriſts Birth 1700, to 1770. *Babylon* the great is like to have her total Ruin and Overthrow, which is to be effected gradually for the ſake of many of Gods Elect, that God is to call and bring out of her before her final Deſtruction; which *Babylon* is the falſe Church compoſed of all falſe Chriſtians of all ſorts, & eſpecially Perſecutors of their fellow Brethren for Conſcience ſake.

Now the Beaſt that roſe out of the Sea with 7 Heads and 10 Horns, is that great Earthly Power that hath perſecuted the Church, The *firſt* Head being the *Egyptian* Monarchy, the 2*d* the *Aſſyrian*, the 3*d* the *Babylonian*, the 4*th* the *Medes* & *Perſians*, the 5*th* the *Grecian Monarchy*, all which were fallen in *John*'s time, and the ſixth, *viz.* the *Roman* was then ſtanding, and yet ſtandeth in part divided into the ten Horns or ten Toes, *i.e.* ten Provinces or inferiour Monarchyes; and that there hath been ſuch a Diviſion of the *Roman Monarchy*, Hiſtory doth plainly make appear.

The ſixth Heads time being not expired, (which is as yet current) the 7th Head is yet to appear, and will be the moſt cruel and perſecuting of all, but his time muſt be ſhort, and ſeemeth to be limitted to a year and a half litterally underſtood, *viz.* betwixt 1770 and 1774. and this is the time when Anti-chriſt, formerly hid under a Profeſſion of *Chriſtianity*, ſhall be revealed to be an open Enemy both to Name and Thing of it. Now that there is to appear ſuch an outward and Perſonal

Anti-chriſt,

Anti-christ, immediately before Christs coming to Judgment, not only Christ, and *John* in the *Revelations*, and the Prophet *Daniel*, have fore-told, but it was the Perſwaſion generally of theſe called Antient Fathers, both *Greek* and *Latine*, and particularly *Theodoretus*, a *Greek*, on theſe words, *And the Judgment ſhall ſit*, Dan. 7. 26. writeth thus concerning the Perſonal Anti-christ, 'He (*to wit, Anti-christ*) ſhall imitate 'the Humanity (*or Manhood*) of God, and our Saviour; and as the 'Lord appearing by Mans Nature was the Author of our Salvation, ſo 'alſo the Devil having taken to him a fit Inſtrument of his Wickedneſs, 'by the ſame will ſhow his Power, deceiving idle men with Lyes, Signs, 'Prodigies, and a falſe ſhow of Miracles. And *Paul* teaching, 2 *Theſ.* 2. 'why God the Creator of all things ſuffereth theſe things to be, ſaith, *It is for 'this cauſe, becauſe they received not the love of the Truth, that they might be 'ſaved, therefore God ſhall ſend them the working of Error, that they may 'believe a Lye, that they all may be judged, that have not believed the Truth, 'but conſented to Iniquity.* The ſame alſo the Lord ſaid to the *Jews*, 'John 5 *I have come in my Fathers Name, and ye have not received me, 'another ſhall come in his own Name, and him ye will receive.* And a little after he ſaith, 'It remaineth therefore, that we underſtand the fourth 'Beaſt to be the Kingdom of the *Romans*, about the end of which ten 'Kings ſhall riſe at the ſame time, and laſt of all ſhall appear the Work-'man and Maſter of all Wickedneſs, doing and ſuffering theſe things, 'which we are taught, after whoſe Deſtruction ſhall appear the Coming 'of our God and Saviour, and Judgment ſhall be given concerning all 'Men, &c.

The time of the Prophecying and Killing of the two Witneſſes (falling within this Interval of the 6th Trumpet, do ſeem really to have a litteral fulfilling, & to belong to the time of the greateſt Perſecution, under the ſeventh Head of the Beaſt, which continueth but for 3 years and a half; and about the cloſing of theſe three years, when they ſhall have finiſhed their Teſtimony, the Beaſt is to kill them, and their dead Bodies ſhall lie 3 days and an half in the City, ſpiritually called *Sodom* and *Egypt*, after which they ſhall riſe again; and then as it were immediately followeth the firſt Reſurrection, and the beginning of the 1000 Years, *viz.* about the year from Chriſts Reſurrection 1740. and from his Birth 1774. and from the beginning of the World 5740. to which adding the 1000 years, & the little ſpace wherein Satan is to be looſed, *viz.* 260 years, maketh in all 7000. And tho' at the end of the 1000 years, as is ſaid, Satan ſhall be looſed for 260 years, yet that ſhall not

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hinder the bleſſedneſs and glory of that time to continue unto the end of the World, which ſeemeth to be at 7000 years, when all the Saints that were raiſed up in the firſt Reſurrection in glorious Bodies, like unto the Body of *Adam* before the fall, ſhall be further changed and made like unto the glorious Body of Chriſt, and ſo aſcend to Heaven with Chriſt, and there to remain with him forever. But who theſe two Witneſſes (that ſhall be ſlain & raiſed again) ſhall be (ſome ſaying they be *Enoch* & *Elias*, others, *Moſes* & *Elias*) I leave to a further opening.

And whereas it is a Queſtion among many, *Whether Chriſt ſhall Perſonally appear in his glorified Body about the beginning of the 1000 Years, and converſe with the Saints on Earth, to their great and unſpeakable Joy, within that time?* As I doubt nothing of it, ſo I ſeek not to impoſe my Belief on any; but the manner of it is not in any carnal way, as ſome think, who do carnally imagine, that Chriſt and his Saints ſhall ſit on Earthly Thrones, eat and drink of the Fruits of the Earth, and enjoy other Earthly Pleaſures, which carnal thoughts are to be rejected.

The time of the Virgin Company of 144000 (who are the *firſt fruits* of the firſt Reſurrection) ſeem to fall ſome time after the year 1700. when the Lamb ſhall ſtand on Mount *Zion* with them (compare *Rev.* 14. with 2 *Eſdras* 2. 38. to the end) immediately after which the Angel flyeth through the midſt of Heaven, having the Everlaſting Goſpel to preach, which in purity of Doctrine and Power of a holy Life, ſhall have a free courſe throughout all Nations of the World of *Europe*, *Aſia*, *Africa* and *America*, for the gathering of Gods Elect every where, which ſhall have great Succeſs in the midſt of great outward Troubles; which Times are near at hand.

To Conclude, I earneſtly deſire the Reader to take Notice, That what is here alledged, is not all poſitively aſſerted by me in this Chronological Treatiſe, but rather as an Eſſay, by way of Hypotheſis and Query, in order to ſtir up the Gift of God in others, who may come to ſee further into theſe Myſteries than I do at preſent; and what Truth doth evidently appear in any things herein delivered, let it be acknowledged to the Spirit of Truth, and let the God of Truth only be praiſed for it; but what Miſtake, Error or Defect of Underſtanding, or want of due Conſideration ſhall be found herein, let it be wholly imputed to my Weakneſs, but not to my Willfullneſs.

F I N I S.